THE CHILDREN'S FAITH

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Osborne, E.

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THE CHILDREN'S FAITH

S. ANNE TEACHING THE BLESSED VIRGIN.

THE CHILDREN'S FAITH

INSTRUCTIONS TO CHILDREN

ON

The Apostles' Creed

BY

EDWARD OSBORNE

MISSION PRIEST OF THE SOCIETY OF S. JOHN EVANGELIST

AUTHOR OF

"THE CHILDREN'S SAVIOUR" AND "THE SAVIOUR KING"

WITH ILLUSTRATIONS

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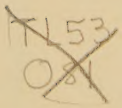

TO THE CHILDREN WHO READ THIS BOOK.

MANY children who read my first book of Instructions, called "THE CHILDREN'S SAVIOUR," intended for use from Advent to Whitsun Day, have asked me to write a second volume for the Sundays after Trinity.

My second book, called "THE SAVIOUR KING," was not an answer to this request, for the Instructions in that were for the same part of the Church year. So they have asked again.

In this book I am now giving you what you have asked for.

But yet it is not quite right to call it a second volume of "THE CHILDREN'S SAVIOUR," for it is not exactly that. It will, I hope, be very useful to those who have read my other books, but as it is not a book on the Life of our Lord, I have thought best to give it another title.

"THE CHILDREN'S FAITH" will be found to contain the Faith which the Children's Saviour Himself, the Incarnate Son of GOD, revealed to His children. If His children have learnt to love Him for what He has done for them, they will want to know all that He came into the world to

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teach them. This little book will help you in this.

I think it is possible that this book may not be quite so interesting as the other two ; it will be a little more like a book for study, than a story-book; yet I hope the children who read it will not find it very "dry" or "stupid." If we want to know the things of GOD, we must give our whole thoughts and attention to them. Please try and read this book thoughtfully, and then I feel sure you will find it very good for you.

"THE CHILDREN'S FAITH" is contained in the Creeds of the Church.

It is enough for children to know the *Apostles' Creed;* but as, to make some things clearer, I have taken some lessons from the *Nicene Creed*, I have printed them both for you at the beginning of the book.

It would be a good thing if you were to say over one or both of the Creeds before reading each of the Instructions.

The Pictures in this book are not what are called original, or *new* pictures. They are copies of celebrated pictures, some of them very old indeed. You will find the names of the Artists in the list of illustrations. It is a good thing to know these names, that they may come into your minds whenever you see these pictures anywhere else.

Will you say this Prayer before beginning to use "THE CHILDREN'S FAITH"?

"Almighty and everlasting GOD, Who hast given unto us Thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, Who livest and reignest, one GOD, world without end. Amen."

May I ask you one thing more? If this, or any of my books, helps you in any way to be a better child of GOD, will you say one prayer for him who wrote it?

Your faithful friend,

EDWARD OSBORNE, S.S.J.E.

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THE APOSTLES' CREED.

I BELIEVE in GOD the Father Almighty, Maker of Heaven and earth:

And in JESUS CHRIST His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into Hell; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of GOD the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the Life everlasting. Amen.

THE NICENE CREED.

I BELIEVE in one GOD the Father Almighty, Maker of Heaven and earth, And of all things visible and invisible:

And in one Lord JESUS CHRIST, the only-begotten Son of GOD, Begotten of His Father before all worlds, GOD of GOD, Light of Light, Very GOD of very GOD, Begotten, not made, Being of one substance with the Father, By Whom all things were made: Who for us men, and for our salvation came down from Heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made Man: And was crucified also for us under Pontius Pilate. He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into Heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

THE CHILDREN'S FAITH

"HOLY! HOLY! HOLY!"

I.

I BELIEVE IN GOD.

ISAIAH vi. 1–5.

I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the Temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.

ISAIAH was a great prophet of GOD, and he tells us that he saw Heaven opened, and in Heaven he saw GOD. This makes us think of S. John, who also saw Almighty GOD in Heaven, and his vision was very like that of Isaiah. Will you read the fourth chapter of the Revelation, and compare the two visions?

Isaiah tells us that when he saw GOD He was "*high and lifted up.*" GOD is far above us. We say He is in Heaven. That means that

when we want to think of GOD or speak to Him, we must try and rise up above this world, must try and lift up our hearts and minds to Him.

And GOD was "*sitting upon a throne.*" Almighty GOD sits as a great King to rule over the world. He "remaineth a King for ever."

Almighty GOD is not alone in Heaven. If we could see into Heaven we should see the Holy Angels standing before GOD, rank after rank, each rank having its own place and its own work to do for GOD. There are nine ranks of Angels. The highest of these are the Cherubim and Seraphim which Isaiah saw.

Let us think of these glorious beings around the throne, and see what they are doing. They will teach us something about GOD.

They have each six wings: with two they cover their feet, and with two they fly, and with the other two they *cover their faces.* How strange that seems! They are in the Presence of GOD, in the midst of His glory, and yet they cover their faces as if they dared not look upon God.

Why do they do this? Is it because they know they are only GOD'S creatures, and He is so far above them that they feel they are not worthy to look upon Him? Perhaps it is this. But I think the chief reason is their great *reverence for GOD.*

You know how reverent we try to be when we come to Church, because we know that it is GOD'S House. Boys always take off their hats as soon

as they come inside a Church, and many girls like to make a little courtesy. And when we are in the Church how quiet and still we ought to be. We ought not to talk or whisper, nor bring things to Church to play with. Children should never take sweetmeats to Church. If we think about what is nice for the body, we forget GOD. The Angels cover their faces, not because they want to forget GOD, but because they know he sees them all the while, although they cannot see Him.

If we try to be reverent in GOD'S House on earth, how much more the Angels are reverent in GOD'S Presence in Heaven.

Think of another thing. How rude it is to stare at people. All children have often been told this. If any child or grown-up person when he gets into a carriage or tram-car looks into the face of every one there, you know at once that he has never been taught manners. Why do we think this so rude? Why ought we to treat every one with respect? It is because we are told that man was made in the Image of GOD. When we look at one another we should think of the Image of GOD, and then we shall not stare, but be very respectful.

If we are to be respectful when we look at men, oh how much more would the Angels be reverent since they are in the Presence of GOD!

Let this, then, be our first lesson—REVERENCE. Whenever we think of GOD, or hear of Him, or try to speak to Him, or come into His Presence, let us be very reverent.

The Seraphim stand reverently around the throne of GOD, but they are not silent. They "*cry one to another.*" That is very much as if we should say they sing. Perhaps you have been in a Church where there was a choir of boys and men in white surplices, and as they stood on either side of the chancel they sang in turns, and so they seemed to "*cry one to another.*" So in Heaven the Seraphim praise GOD.

Let us, children, remember then, that when we come into the Presence of GOD we must try and sing. We are not to stand still while others sing, but all must cry aloud and sing GOD'S praise.

And what they sing is always the same song. They never get weary of it. We get tired of the old hymns and often want to change them. In Heaven Isaiah heard the Seraphim sing, and nearly a thousand years afterwards S. John heard them, and they were still singing the same song.

Now let us think of their song, and let us think of it reverently.

> "Holy! Holy! Holy!
> Is the Lord of Hosts:
> The whole earth is full of His glory!"

What does this song teach us? It teaches us the Mystery of the Ever-blessed Trinity.

But what do we mean by the Mystery of the Ever-blessed Trinity? We mean that there is only One GOD, but that in GOD there are Three Persons, the Father, the Son, and the Holy Ghost.

The Seraphim are praising GOD, and so they repeat this word three times, over and over again, but always three times together. It is as if they said, "The Father is GOD, and He is Holy. The Son is GOD, and He is Holy. The Holy Ghost is GOD, and He is Holy."

There are not three GODS, but there are Three Persons in the Godhead, and when we come to praise GOD, we praise Him as the Seraphim do—"Holy! Holy! Holy! Glory be to the Father, and to the Son, and to the Holy Ghost."

Some of the children who read this can find in the Communion Service, in their Prayer-Books, the Sanctus, or Ter-Sanctus, as it is sometimes called. The Church tells us to praise GOD, saying, "It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting GOD. Therefore, with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying,"—all this is called the *Preface*, and then there follows the *Sanctus*—"Holy, Holy, Holy, Lord GOD of Hosts, Heaven and earth are full of Thy glory; glory be to Thee, O Lord most High."

So we are taught to praise GOD and cry aloud as the Seraphim do before and around the throne in Heaven.

These, then, are our lessons :—

First, we must be very reverent when we speak of, or come near to GOD.

Second, we must try to praise Him as the Angels do.

Third, we must believe in the Holy Trinity—Father, Son, and Holy Ghost.

We have just begun the Trinity season. Our good Mother Church tells us to keep the Sunday after Whitsunday as Trinity Sunday, in honour of the Holy Trinity; and all the Sundays after, until Advent comes again, take their name from this. And this is very wise.

You see that from Advent to Ascension Day we have heard so much about our Lord JESUS CHRIST, Who is the Second Person of the Ever-blessed Trinity, that, if we were not taught better, we might think that He was all alone in coming into the world and living and dying for us, and that the Father and Holy Ghost had nothing to do with it, or did not care about it.

And when Whitsunday comes we are taught that it is GOD the Holy Ghost Who does all the work for us in the Church now. It is by the Holy Ghost that we are baptized, confirmed, and fed with Heavenly Food. We might perhaps think, if we were not taught better, that the Father and the Son have nothing to do with these works.

But the Festival of the Holy Trinity and all the Trinity season reminds us that the Father, Son, and Holy Ghost are all One; that the Three

Persons are equally GOD. They are One in wishing us to come to Heaven. They are One in loving us and helping us. We must not only praise JESUS CHRIST because He loved and died for us, but we must love and praise the Father Who sent Him, and the Holy Ghost by Whose power He came. We must love and reverence and praise the Father, Son, and Holy Ghost, GOD the Holy Trinity.

We cannot understand all this now. We shall learn more about it as we go on with our instructions on the Creed, but we shall not understand it perfectly until we come to be with GOD in Heaven.

But that does not matter. If we cannot understand the Mystery of the Holy Trinity, we can believe it because GOD has said it, and it is true. Our minds cannot now take in all there is to be known about GOD, but we can believe what He has said.

There was a great Bishop of the Church, Augustine, who studied deeply into the Word of GOD. He wanted to know about GOD, and especially about the Holy Trinity. One day he was walking by the sea, when he saw a little child dipping up the water with a small spoon. "What are you doing, my child?" he said. "I am trying to empty out the sea with my spoon." And Augustine told him he would never be able to do it. Then the child said that he was an Angel sent from GOD, and had come to teach Augustine that, as the small spoon could never dip up the mighty ocean, so his small mind could never take in the greatness of

GOD. From that time Augustine was content simply to believe without questioning all that GOD told him.

Learn, then, reverently to praise and worship GOD, the Ever-blessed Trinity. This is the foundation of the Children's Faith.

"Holy, Holy, Holy! Lord GOD Almighty!
Early in the morning our song shall rise to Thee:
Holy, Holy, Holy! Merciful and Mighty!
GOD in Three Persons, Blessed Trinity!

II.

THE FATHER ALMIGHTY.

1 Cor. viii. 3–6.

If any man love GOD, *the same is known of Him. . . . We know that an idol is nothing in the world, and that there is none other* GOD *but One.*

For though there be many that are called gods, whether in Heaven or in earth, (as there be gods many, and lords many,)

But to us there is but One GOD, *the Father, of Whom are all things, and we in Him; and One* LORD JESUS CHRIST, *by Whom are all things, and we by Him.*

We have learnt that there is One God, and only One, and that in God there are Three Persons. That is, we have learnt the Mystery of the Ever-blessed Trinity.

It is well always to say the "Holy Trinity," or the "Blessed Trinity." It is not quite reverent simply to say "the Trinity."

We are now to learn about the First Person of the Holy Trinity, God the Father Almighty.

When you say that God the Father is the First Person of the Holy Trinity, you must be very careful not to think of Him as being *older* than God the Son and God the Holy Ghost. We do

not mean this when we say that He is the *First* Person. GOD the Father is eternal, GOD the Son is eternal, and GOD the Holy Ghost is eternal. That is to say—there never was a time when there was not GOD the Father, GOD the Son, and GOD the Holy Ghost, and there never will be a time when there will not be the Three Persons in One GOD.

But though all Three Persons are eternal there is this difference: GOD the Father has Life or Being of Himself, He does not receive His Life or Being from any other.

GOD the Son receives Life or Being from the Father Whose Son He is.

GOD the Holy Ghost is the Spirit of the Father and the Son, and so receives His Life from Both.

It is for this reason, because He has Life of Himself, and the Son and the Holy Ghost receive their Life from Him, that we call GOD the Father the First Person of the Ever-blessed Trinity. He is the First because He gives Life to all.

Now let us think why He is called the Father. There are three reasons you must try and remember.

1. How do we know that GOD is a Father? We have never seen GOD the Father. No one has ever seen Him. And if Heaven were open we should not see Him, for He is a Spirit, and men cannot see a spirit. How, then, do we know?

Suppose that a man came to you and said that he came from a far-off country, and in that country

he had a father, and told you his father's name, This might be true or it might not. So you might say to yourself, "How am I to know that this man is telling me the truth?" And then you might watch him, and if you found that he was a good man, that he said his prayers, and used no bad words, kept his promises and did what was right in all things, you would say, "I am sure I can trust this man; I am sure he tells the truth, and that he has a father in that country, and his father's name is what he tells me."

It is just in this way that we know that the First Person of the Blessed Trinity is GOD the Father. We all know the story of JESUS CHRIST, Who He was and where He was born. Now JESUS CHRIST said that He was the Son of GOD. And JESUS CHRIST was very good. As a Boy He obeyed His Mother, He said His prayers, He worked for His Mother, and all His life through He was so good that, though all His enemies tried very hard, they could not find one fault in Him. If JESUS CHRIST was so good, He must have told the truth when He said that He was the Son of GOD, that GOD was His Father. It is, then, because the good JESUS, Whom we all believe and love, has told us, that we know that the First Person of the Blessed Trinity is GOD the Father, and JESUS CHRIST is His Son. Some will remember a text that tells us this: "*No man hath seen GOD at any time; the only-begotten Son, Who is in the bosom of the Father, He hath declared Him.*"

The first reason that we call GOD "the Father" is because He is the Father of His only-begotten Son, JESUS CHRIST our Lord.

2. Now let us find a second reason. Your text gives one. "*There is but one GOD, the Father, of Whom are all things.*" He made all things.

Sometimes we speak of a great man as being the "Father of his country." We mean by this that the country would never have been what it is if it had not been for him. Perhaps he saved it from some danger. He gathered men round about him, he taught them, he influenced them, he put his own spirit into them, he may even have given his life for the country. By all this he made his country great and glorious.

If for doing such things as these a man deserves to be called the father of his country, how much more should Almighty GOD be called "the Father" when He made the whole world and all that is in it.

We shall learn more about this in the next instruction. Only remember now the second reason why GOD is called "the Father." It is because "He made all things and gave them life."

3. The third reason you will very quickly think of. If you have learnt the Church Catechism, you will remember the answer to the second question and what it teaches you. If you do not remember, get your Prayer-Book and see.

It teaches you that in your Baptism you were made a "*member of Christ, the child of GOD, and*

ST. BONIFACE BAPTIZING THE HEATHEN.

an inheritor of the Kingdom of Heaven." So every baptized child can answer at once, "Yes, I call GOD the Father because He is my Father, and He is my Father because I have been baptized."

That is right. We call GOD "Father" because He is the Father of all the baptized.

Let us think a little more why the First Person of the Blessed Trinity is the Father of all the baptized.

The Catechism teaches us that, at our baptism, we were made "members of Christ." That is, we have been joined to JESUS CHRIST, grafted into His Body, just as a little twig is sometimes grafted into a large tree. So we are part of Christ.

Now we have just been thinking that JESUS CHRIST is the Son of GOD. If He is the Son of GOD and we are part of Him, we are also children of GOD. GOD is our Father. He is the Father of all children, of all who by Baptism have been made members of Christ.

This is why we are always so anxious to have all children baptized. Whenever a child comes to a Church Sunday School, the clergyman always asks if it has been baptized; he wants the new child to be a child of GOD. The Apostles went out baptizing as well as preaching, and all the Bishops, and Priests, and other missionaries have done the same. In your picture, the good Bishop Boniface is baptizing one of our heathen forefathers in the forests of Europe. How glad that heathen was when he could say, "I have been baptized,

I am a member of Christ, a child of GOD, an inheritor of the Kingdom of Heaven."

Now you have learnt the three reasons why the First Person of the Holy Trinity is called GOD the Father.

1. Because He is the Father of His only-begotten Son, our Lord JESUS CHRIST.

2. Because He made all things, and gives them life.

3. Because He became our Father when we were baptized and made members of His dear Son JESUS CHRIST.

We must never forget this.

Did you ever hear what the heathen in the South Sea Islands do with their parents when they get very old? They get tired of them, and so they dig a great hole and bury them.

Now you may think it strange, but it seems to me as if many people do very much the same with their Father, GOD. Of course they cannot bury Him in the same way, but I think they try.

Suppose a boy when he is young thinks about GOD, and loves Him, and tries to please Him. Then, as he grows up, he begins to get tired of being good, and, instead of always remembering GOD, he puts all thoughts of GOD away down to the bottom of his heart, and fills up his whole heart with pleasures, and things he likes, and things belonging to this world, and perhaps a great

many sins. He rolls all these into his heart, and never thinks about GOD. Is not that very like trying to bury his Father, to hide Him out of sight?

We must not be like this. Try always to think of your Father. One way of doing this is by always saying your prayers. A child who every morning and evening reverently and carefully, kneeling upright and with hands together, says the "Our Father," is not likely to try to bury Him out of sight.

And then we must try to please Him. Try to remember that your Father, Almighty GOD, is looking down from Heaven and loving and watching His children. It will make all your life good, and bright, and happy if you remember:—"*GOD is my Father. I am the child of GOD. He loves me; and all my life I will love and try to please Him.*"

"No earthly father loves like Thee,
No mother, e'er so mild,
Bears and forbears as Thou hast done
With me, Thy sinful child."

III.

MAKER OF HEAVEN AND EARTH.

GEN. ii. 1–7.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day GOD ended His work which He had made; and He rested on the seventh day from all His work which He had made.

And GOD blessed the seventh day, and sanctified it: because that in it He had rested from all His work which GOD created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the Lord GOD made the earth and the heavens.

And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord GOD had not caused it to rain upon the earth, and there was not a man to till the ground.

But there went up a mist from the earth, and watered the whole face of the ground.

"*And the Lord GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*"

THE Mystery of the Ever-blessed Trinity is that there are Three Persons in One GOD.

These Three Persons are One. Yet there are

some things which we are taught and believe about each Person of the Godhead, which we are not taught of the others. Each Person has a particular work for man.

So the Church Catechism teaches us: "*First*, I learn to believe in GOD the Father, Who hath made me and all mankind. *Secondly*, in GOD the Son, Who hath redeemed me and all mankind. *Thirdly*, in GOD the Holy Ghost, Who sanctifieth me and all the elect people of GOD."

If you remember, or look back to, our previous lesson, you will know that the second reason why the First Person of the Holy Trinity is called "the FATHER," is because He made all things. This is to be our lesson to-day—

"MAKER OF HEAVEN AND EARTH."

Sometimes we call GOD the *Creator*, and sometimes the *Maker* of all things, and He has a right to both names.

To *create* is to make out of nothing; to *make* is to use things which already exist to form something else out of them. Almighty GOD has done both of these things.

In the beginning He created the whole universe out of nothing. This He did once for all. How wonderful to think that, long, long ago, GOD was all alone, there was nothing beside Him! And GOD spoke, and by His word created.

And then GOD *makes*. The world is not as GOD first created it; it has been, as we say, "made

over" a great many times—how many we do not know. If you could look back thousands of years, you would see water where dry land now is, and dry land where there is now water; you would see valleys where the mountains now stand, and great mountains where now we see plains. All the world has been changed, made over again and again. So GOD is *Maker* as well as *Creator*.

Do you know why the world has been made over so often? When GOD made it at first it was very good, but it did not remain so.

Perhaps you have seen your mother or some one else making bread. When the bread was made the loaves stood in a beautiful row, white and smooth, ready to be put in the oven and baked. And then, perhaps, some mischievous boy has come along, and with his hand or a stick has spoilt all the loaves, and so they had to be taken up and shaped and almost made over again. So GOD'S world was spoilt and lost all its shape and beauty, and became, as the Bible says, "without form and void." But Almighty GOD would not have His work destroyed, and so He made it over again.

We must never forget all this. In the beautiful summer time when you enjoy seeing the trees and flowers and birds, and all is fair around, you think, "GOD my Father made all these things; how good and great He is!" When we think of all this we shall learn to love GOD better than we have ever done before, and worship and praise Him too.

A long time ago a heathen chief was dying.

"WE PRAISE THEE, O GOD!

He had tried to be as good as he knew how, but he had been often troubled by the number of gods that the heathen priest told him he ought to worship; he thought there must be one true GOD somewhere; he wished he knew Him. When he felt he was dying, he looked on the beautiful world and said that the GOD Who made this must be good. Then he told his boys to carry him out into the open air, and looking up he said, "I wish to die believing in the GOD Who made the sun."

So far I have only spoken to you about the earth, but the Creed says that GOD is the *Maker of Heaven and earth.*

If you were asked where Heaven is, I wonder what you would say. Some would say "Up above;" others would say, "In the sky;" another might answer, "In the Presence of GOD;" and this would be the best answer. Heaven is where GOD is. Long before He made the world, GOD made Heaven for Himself. Heaven is that glorious place where GOD shows Himself to all those of His creatures who are there with Him. This place GOD made.

And GOD made all the "hosts of Heaven," too. That is all the Angels who wait around His glorious throne, or do HIS Will for man; Michael and Gabriel and all the blessed Angels who have fought for GOD against evil, or have brought messages of peace and good will to men. How beautiful if we could gaze into Heaven and see all these holy

Angels together with their worship of the GOD Who made us all!

GOD made all the Angels. Did He make the bad angels as well as the good? I once asked some children if GOD made the Devil, and many of them said, "No." They could not think that GOD had made anything so bad. They knew that GOD made all things, and yet they could not see how He, so good, could have made one so wicked as the Devil, and they were quite puzzled.

They were not the first people to be puzzled about this, for it has always been hard for any one to understand how there came to be anything bad in the world which GOD made. Many years ago people used to be so puzzled about this that at last a great many came to think that there must be two Gods, one GOD Who made all the good, and another who made all the evil. We know this could not be, for we believe in one GOD Who made Heaven and earth and all things in them—things we see and things we do not see, things visible and invisible.

The explanation is this. When GOD made the Devil he was not bad. He was a good Angel and was with GOD in Heaven. But though he was in the Presence of GOD he would not love and obey Him, and so he became bad and was cast out of Heaven. GOD made the Devil good, but he made himself bad by sinning against GOD. And this is the way that all evil has come into the world. GOD made all men good, but they have made themselves bad by sinning against Him.

If you ever get puzzled about such things, if you ever wonder how it is that there is so much pain and sin in the world, you should say to yourself, "I don't understand about all these things, but I shall when I come to be in Heaven with GOD. But this I *know*, GOD my Father made the Heaven and the earth and all things in them, and when He made them they were all good, and they have become bad because they sinned against Him and would not do His Will." This is His Children's Faith.

Some day GOD will make the world and all that is in it over again once more. He tells us that a time is coming when He will say, "Behold I make all things new." Then there will be no more pain because there will be no more sin. How beautiful it will be to see GOD'S world as He intended it to be when He made it very good!

While we wait for this time, we must not be afraid of the evil in the world, we must not think that the Devil can really hurt us, or that we cannot help doing wrong. The Devil, bad as he is, cannot help obeying GOD even now, and he cannot hurt any of GOD'S children who remember and call upon their Father.

Instead of being afraid of the Devil, or letting him lead you to do wrong, you might be trying to do good.

If you saw something beautiful that had been broken or soiled, would you not wish to help to

mend it or to clean it? Look at GOD'S beautiful world, and see how much sorrow and pain and suffering there is in it. All things seem to suffer—men, women, and children; the animals and even the plants. If you could stop only a little pain or sorrow, if you could make only one person happy in GOD'S world, would not that be like helping GOD to make all things new? I think GOD'S children who love Him will try and so please their Father, GOD, Who made Heaven and earth.

I believe in GOD the Father, Maker of Heaven and earth. That is to say, I believe there is one GOD—the Ever-blessed Trinity—in Whom there are Three Persons. And I believe that the First Person is GOD the Father Almighty, and that He made all things that exist both in Heaven and earth, and all things belong to Him. I believe that GOD loves and cares for all things He has made, and would have them all good, and I *love Him, my Father in Heaven.*

"There is One True and only GOD,
Our Maker and our Lord;
And He created everything
By His Almighty Word."

IV.

THE NAME OF JESUS.

S. Matt. i. 18–25.

Now the Birth of JESUS CHRIST *was on this wise: When as His Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name JESUS, *for He shall save His people from their sins.*

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, GOD *with us.*

Then Joseph being raised from sleep did as the Angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn Son: and he called His Name JESUS.

THE Apostle's Creed tells us, first, that we are to believe in GOD the Father Almighty, Maker of

Heaven and earth. It then speaks of another Person, JESUS CHRIST.

You notice that before the Name of this Person there is simply put the word "and." That is as if it said, "Whatever I do for GOD the Father, I do for JESUS CHRIST. If I believe in, love, and worship the Father, I believe in, love, and worship JESUS CHRIST."

Now Who is this JESUS CHRIST Whom we say we believe in? He is the Second Person of the Ever-blessed Trinity. He is the Person of Whom we speak when we say "GOD the Son."

He is called in the Creed by two Names, JESUS and CHRIST. I am only going to speak to you of the first of these to-day; we will think about His other Name in our next instruction.

JESUS is the Second Person of the Ever-blessed Trinity. Then JESUS is GOD. Yes, we believe that JESUS is GOD as truly as we believe that the Father is GOD.

Since JESUS is GOD He is eternal. That is, He has no beginning and will have no end. He has lived for ever and ever in Heaven with the Father and the Holy Ghost.

If He has lived always in Heaven with the Father, He was there when the Father created Heaven and earth; He saw them all created. Yes, He saw them created, but He was not, as we should say, simply looking on. You remember that the Father and the Son are One in the Mystery of the

Holy Trinity, and, therefore, what the Father does the Son does also. The Father and the Son have the same Will. So JESUS had His part in creating the world. The Bible tells us that the Father created all things by the Son. So we may think of JESUS as creating all things by the Father's Will.

Now, when all things were created they were very good. They must have been good, since the good GOD created them. It is quite true that they did not long remain good, for, as we have already learnt, one of the Angels made himself bad, and after that a great many other things became bad too, but at first all were good.

When GOD made the first man he was very good. Let us think about him. There was a great difference between man and all the other things GOD made. The other things He simply made by His word; "He spake and it was done:" but GOD formed man out of the dust of the earth, and, when He had done this, "He breathed into him the breath of life, and man became a living soul." This life which GOD breathed into the man was His own Life, so that man when he was first made had the Life of GOD in him. How good he must have been!—not good with his own goodness, not because he tried to be good, but with the goodness of GOD Who had given him His own Life. If man had kept this Life, he would always have been good.

I think most of you will remember that GOD put the first man, whose name was Adam, with his wife

Eve, into a beautiful garden called the Garden of Eden, and told him to take care of it for Him. He told them they might eat of all the fruits in the garden except from one tree. Almighty GOD wished to prove them, to see if they would obey Him, and so He told them not to touch that tree. He told them, besides, that if they disobeyed Him and did touch the tree they would certainly die.

Then I think you remember how that wicked angel, who had made himself bad, wished to make Adam and Eve bad too, and so came and persuaded them to eat the fruit GOD told them not to touch. They did eat it, and then they *died*.

When I say they *died*, I do not mean that their bodies died and became cold and still as we see people die now. Their *bodies* lived many years after, but their *souls* died. GOD had breathed into them His own Life to be the life of their souls, and when they sinned against Him they lost this Life of GOD, and so their souls died. How dreadful to be living in the world with dead souls! They were no longer good, for they had lost the Life and goodness of God.

After this, Adam and Eve had children. These children were like themselves; they were not like Adam when GOD first made him and saw that he was very good. No, all their poor little children were born into the world without GOD'S Life, and so with dead souls. How could Adam and Eve give to their children the Life which they themselves had lost?

And this has been so ever since. You know that we believe that all people who are living now are descended from Adam and Eve, and so they have all been born into the world without the Life of GOD. This is called in the Bible being "born in sin," born "dead in trespasses and sin." This is how you and I and all of us were born, with dead souls, dead in sin. Not by our own fault, you see, but because our first parents sinned and lost the Life of GOD without which we cannot really live.

Let us now think again why GOD made us. He made us for Himself. He made us to be like Himself, and He willed that when our life here is over we should go to be with Him in Heaven.

But those who have not got GOD'S Life cannot be like Him nor live with Him in Heaven.

Then if we are ever to go to be with GOD, we must have GOD'S Life given back to us that our souls may no longer be dead, but living for GOD.

When GOD saw that man had lost His Life He still loved man, and so He said He would make a way by which man should be able to get again the Life he had lost. No one but GOD can give the Life of GOD. So GOD said He would come into the world Himself to bring His own Life to us. How good that was!

And this is what JESUS did. He is the Second Person of the Ever-blessed Trinity, He is GOD, and He came into the world to bring the Life of GOD to man. GOD the Father did not come, but it was

His Will that JESUS should come. If GOD the Father had not wished that man should have His Life again, the Second Person would not have come; but the Father willed, and the Son, Whose Will is always the same as His Father's, came down to earth for us.

Now think of this. If a person were lying at the point of death and some one were able to restore him to health, or if the person were already dead and some one were able to give him breath again, should we not say that the person's *life had been saved*, and should we not think a great deal of the one who saved his life? Perhaps we might even speak of him as his *saver* or *saviour*.

And do you know what the Name of JESUS means? It means "GOD the Saviour." JESUS is the Saviour of men.

What a beautiful Name for Him to have! What a beautiful Name for us to think of! How much the Name of JESUS tells! It tells us how man was made good and had the Life of GOD; how he fell into sin and lost that Life; how GOD still loved him, and how GOD, the Second Person of the Holy Trinity, Himself came into the world to give man again GOD'S Life, and so to save souls that were dead. JESUS is GOD, and He is GOD our Saviour.

He could not have a more beautiful name. It is so beautiful that we should never have thought of it ourselves, but GOD the Father gave it to Him. A glorious Angel came from the Presence of GOD,

JESUS CHRIST THE SAVIOUR OF MEN.

and said that when He came He was to be called JESUS, for He should save His people from their sins.

How we ought to love this Name! How we ought to praise GOD whenever we hear or think of it! GOD tells us in the New Testament,[1] that it is a Name above every name, and that every one should worship GOD when they hear or speak it. It is for this reason that when they hear, or read, or sing this Name, good Christian boys and girls bow their heads. They love to do this because they want to praise JESUS their GOD, Who came to give them Life, to save them from their sins.

We must think of all this, and be very glad, and praise GOD because He is so good.

And we must think, too, if we believe and remember this what a help it will be to us now.

Sometimes we are tempted to sin; that is, we feel as if something were making us wish to do something very bad, as if we were inclined to disobey GOD. When you feel like this, remember that JESUS is your Saviour. You know that when a cruel big boy is hurting a little boy, or when some unkind big girl is teasing some little one, if the boy or girl calls out very loud to father or mother, the cruel tormentor will stop teasing, and perhaps run away. So when you are tempted to do wrong, you know it is Satan the wicked spirit tormenting you and trying to take the Life of

[1] Phil. ii. 9-11.

GOD from you, and you must cry out to JESUS. JESUS is your Saviour and He always hears, and, if you cry out to Him and really wish to be saved, He will come to help you, and the wicked spirit will go away. Remember this always. You have been saved; you have received GOD'S Life. Never do wrong lest you lose that Life again. Whenever you are tempted, call on JESUS, pray to JESUS, Who gave you that Life and saved you, and He will still help you. He will show you that He is still JESUS, GOD the Saviour.

"JESU, meek and gentle,
Son of GOD most High,
Pitying, loving Saviour,
Hear Thy children's cry."

V.

THE NAME OF CHRIST.

S. Luke iv. 16–22.

And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read

And there was delivered unto Him the book of the prophet Esaias.

And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . .

And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth And they said, Is not this Joseph's son?

We are to learn to-day about the second Name which belonged to the Second Person of the Ever-blessed Trinity, when He came into the world—His Name of Christ. He is called Jesus Christ.

You must carefully remember that these are not Names which He had when He was in Heaven with the Father and the Holy Ghost before He came into the world. He has not had them from all eternity. These Names were given to Him

when He came among men eighteen hundred and ninety-eight years ago, but He will always have them in Heaven now, and when we see Him we shall know Him as JESUS CHRIST.

These two Names, as you know, have meanings. They tell us something of why He came into the world and of what He has done for us.

The Name of JESUS means GOD the Saviour, and it was given Him by GOD through an Angel, because He came to save us. That is, He came to give us Life. He is the Son of GOD, for none but GOD can give the Life of GOD.

Now, though He was always the Son of GOD, people did not always know it: some of them thought He was only a man, as the people of Nazareth thought Him Joseph's son. So it was necessary that He should be declared; that it should be made known Who He really is.

Let us think when this was done. It was when He was baptized. When JESUS was about thirty years of age, He came to the river Jordan and was baptized by John the Baptist. Do you remember the wonderful thing that happened then? The Voice of GOD the Father was heard from Heaven, declaring that JESUS was His beloved Son. And more than that, the Holy Ghost was seen descending from Heaven and resting upon Him. By this Voice and the Holy Spirit He was made known to be the Son of GOD. If you will look at the picture you will see this.

JESUS CHRIST BAPTIZED BY JOHN.

This did not make Him the Son of GOD; it only declared what He already was. We can think of something like this. The Queen of England is called Victoria, and her son is Albert Edward, Prince of Wales. When the Queen dies, the Prince of Wales will be King. No one can make him King, he is King by right as the eldest son of the Queen. But still, though he is King by right, it is necessary that he should be publicly crowned. When the Queen dies, there will be a great service in Westminster Abbey, and the Archbishop of Canterbury will pour oil upon the head of the Prince of Wales, and place the royal crown upon his head, and declare him King, and then all the people will bow before him and do him homage. The pouring of oil upon his head is called anointing; and when this has been solemnly done in the Name of GOD, and the crown placed upon his head, all will know that he is indeed the son of the Queen and that he is King of England.

Now think of JESUS. He is the Son of GOD, begotten from all eternity by the Father. When He was baptized He was anointed, not with oil, but with that Which is far greater, the Holy Ghost, that all may know and honour Him.

And this is what His Name Christ means. It means *anointed*. It tells us, as JESUS CHRIST Himself said: "*The Spirit of the Lord is upon Me, because He hath anointed Me.*"

When we hear His Name, then, let us remember

what it means—JESUS CHRIST is GOD the Saviour, and He has been anointed with the Holy Ghost. We must remember that though He appeared as Man, yet He is indeed the Son of GOD, Who came into the world to give us Life and save us from our sins. So the Holy Spirit of GOD must anoint and fill His Human Nature.

Perhaps some of you may wonder why GOD could not save us by some one of less dignity. Would not some one else have done as well? I think we can find answers to these questions.

JESUS CHRIST came to save us, to give us Life; and He could not give us Life unless the Life were His own to give. Now the Spirit by whom Christ was anointed is the Spirit of CHRIST. GOD the Holy Ghost is the Life-giving Spirit. At His Baptism the Holy Ghost showed Himself when the Voice of the Father was heard, so that we might be sure that JESUS was the true Son of GOD, and our Life-giving Saviour.

There are a great many things that go to make up His work of saving.

First. He had to teach us about GOD and the Will of God. He had to teach us about sin and its consequences. Then He had to teach us about the Life of GOD, which He came to bring and to tell us how we can have it.

In ancient times those who spoke in GOD'S Name, and taught people the Will of GOD, were called *prophets*. You will remember at once the

names of Elijah and Elisha. Now do you remember how Elisha was made a prophet? GOD told Elijah, that before he left this world he was to call Elisha to take his place. So Elijah took Elisha and taught him the Will of GOD, and then anointed him with oil, and he became a prophet. This was the way in which prophets were appointed; they were anointed with oil in the Name of the Lord.[1] This was a type of JESUS being anointed with the Holy Ghost.

JESUS was indeed a *Prophet*, a greater Prophet than any that ever lived before, a Prophet anointed with the Spirit of GOD resting upon Him.

Second. JESUS came to give us Life. But before He could do that He must take away the sin by which death had come into the world.

There is only one way by which sin can be taken away, and that is by sacrifice. There must be a sacrifice for sin. And JESUS came to offer a sacrifice. We shall learn more about this by-and-by; but let us remember now, that He came to offer Himself to be the Sacrifice for the sins of the whole world.

You all know, I think, that those who offer sacrifices are called *priests*. Aaron was the first whom GOD made a priest for His people when He brought them out of Egypt. And Aaron and all the priests after him were made priests in the same way, by anointing them with oil in the Name of the Lord.

[1] 1 Kings xix. 16.

Because, then, JESUS offered a sacrifice for sin, He is a Priest; and since His sacrifice is so great—for it is the offering of the Son of GOD—He is the greatest Priest that ever lived, the only High Priest.

Here, then, is the second reason why He was anointed, and is called Christ—because He is our great High Priest, Who offered Himself a Sacrifice for the sins of the whole world.

Third. One thing more we may think of. JESUS came to rule over His people, He came to be our King. When He came to give Life, it was a Heavenly, Spiritual Life; and all those to whom He gives Life, He calls to obey Him in His Heavenly, Spiritual Kingdom.

We have already been thinking about the anointing of a King. So we see the third reason why JESUS was anointed with the Holy Ghost; it is because He is our *King* in his spiritual Kingdom.

JESUS was anointed in a visible manner with the Holy Ghost, that we might know that He came from the Father to give us Life, and that He is our Prophet, Priest, and King.

There is one thing about the anointing of JESUS CHRIST that it is very important for you to remember.

You know that He was the Second Person of the Ever-blessed Trinity, so He had the Nature of GOD, for He is GOD. When He came to be the Saviour, He took the Nature of Man. He now has two Natures.

Which of these two Natures was it that was anointed with the Holy Ghost? He could not be anointed as GOD, for the Three Persons of the Ever-blessed Trinity are, as you know, One, and therefore He was already one in His Divine Nature with the Holy Ghost. His Divine Nature could not receive anything more.

No: so it was in His Human Nature, the Nature which He took when He came into the world, that He was anointed. He was made Man that He might be our Prophet, Priest, and King, and it was upon the Nature of Man that the Holy Ghost came down, that His Human Nature might be perfectly fit for the work for which He took it.

Do not forget this. He was already GOD, and so He was one GOD with the Holy Ghost. He took the Nature of Man, and in that Nature was anointed with the Holy Ghost and with power for the work He came to do.

And now think, for a moment, about yourselves. You have been baptized with water in the Name of the Father, and of the Son, and of the Holy Ghost. But have you been baptized with anything else? Yes, for you have been baptized with the Holy Ghost as well.

In Baptism you were made members of Christ: you were joined to that Human Nature of which we have just been speaking. Now that Nature is filled with the Holy Ghost, it has been perfectly anointed. If you have been joined to that Human Nature you have been filled with the Holy Ghost,

too; the anointing of JESUS CHRIST has been given to you.

To be a member of Christ is to share in His anointing. Never forget that. We are Christians because we have been made members of Christ and have been anointed with the Holy Ghost.

And if we are anointed members of Christ we are also to be Prophets, Priests, and Kings. Does that seem strange?

Every little child who speaks of God, and by his words or his example teaches others about God, is a prophet.

Every child who tries to overcome sin, especially who is willing to suffer something that he may overcome it in himself or in others, offers a sacrifice as true as that of any priest.

Every child who watches, prays, fights against sin for the sake of JESUS CHRIST shall have a place in His Kingdom, shall reign with Him.

The children of God, the Members of Christ, are like Him—they are Prophets, Priests, and Kings.

VI.

GOD'S ONLY SON.

S. JOHN v. 17–23.

JESUS answered them, My Father worketh hitherto, and I work.

Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that GOD was His Father, making Himself equal with GOD.

Then answered JESUS and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.

For the Father loveth the Son, and sheweth Him all things that Himself doeth: and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father Which hath sent Him.

THE next words we come to in the Creed are "HIS ONLY SON."

Notice at once Whose Son it is of Whom we are speaking. Who does "*His*" refer to?

It refers to the First Person of the Ever-blessed

Trinity, of Whom we learnt at the beginning of the Creed. So we might say, "I believe in GOD the Father and in 'His only Son.'" JESUS CHRIST, of Whom this second part of the Creed teaches us, is the only Son of GOD the Father.

You remember that there are three reasons why the First Person of the Ever-blessed Trinity is called the Father, and the first of these reasons is that He is the Father of JESUS CHRIST, His only Son our Lord.

JESUS CHRIST IS THE ONLY SON OF GOD.

Now see how far this Name takes us back. When the Second Person of the Ever-blessed Trinity came into the world to save His people He received the Name of JESUS. He was anointed with the Holy Ghost, dwelling in His Human Nature, and so He was called "the Anointed;" that is, *Christ*. These two words tell us about His life and work on earth. He did not have them in Heaven before He came into this world, though He will always have them in Heaven now.

But this Name "GOD'S ONLY SON" takes us back to eternity. JESUS CHRIST did not begin to exist when He came into the world. He began to be a *man* then, but He was before that always GOD'S only Son in Heaven.

JESUS CHRIST is God's only Son. There are a great many things we might learn from this, but I will only speak to you of three at present.

First, I want you to think of this. Children are

always of the same nature as their parents. They cannot be of a different nature.

When men and women have children, those children are always boys or girls who will, if they live to grow up, be men or women in their time. They cannot be anything different. So when we speak of children we sometimes call them little men and little women, and we say of men and women that they are "children of larger growth."

We see the same all through creation, both with plants and animals, the offspring, or children, are always of the same nature as their parents.

Now when we think or speak of GOD we must be very quiet and very reverent. Very reverently, then, let us see if this does not teach us something about the Son of GOD.

The Father is GOD. Sons are always of the same nature as their father. Then the Son of GOD has His Father's Nature and is GOD. JESUS CHRIST THE SON OF GOD IS GOD.

Some of you remember the Nicene Creed. You must have heard it often in the Communion Service. In it there are these words: "THE ONLY-BEGOTTEN SON OF GOD, BEGOTTEN OF HIS FATHER BEFORE ALL WORLDS; GOD OF GOD, LIGHT OF LIGHT, VERY GOD OF VERY GOD." He is truly GOD, the true Son of true GOD.

This is the first thing we learn—JESUS CHRIST *is* GOD'S *only Son, and therefore He is* GOD.

It is for this reason that as we are very reverent towards GOD the Father, so we are taught to be

very reverent to JESUS CHRIST. We must never slight Him, nor may we even speak of Him disrespectfully. "All men should honour the Son, even as they honour the Father."

There is a story in history which teaches you this. Many years ago there were some people called Arians, who would not honour JESUS CHRIST as GOD.

These people used to meet together in large numbers and speak evil of JESUS CHRIST and blaspheme His holy Name. Amphilocus, a good Bishop, knew this, and it grieved him very much, He went to Theodosius the Emperor, and asked him to forbid it, and begged him not to allow these people to meet together in this way. But some of these Arians were rich and powerful, and the Emperor did not wish to offend them, and perhaps he did not love our Lord much himself, so he would not do anything about it, and the Bishop asked in vain.

About this time the Emperor made a law that his son Arcadius, who was six years old, was always to be called "AUGUST," a title of great honour, and to be treated with the same respect that the Emperor himself was.

Soon after this the Bishop came again to see the Emperor. He found him seated on his throne with his little boy by his side. The Bishop saluted the Emperor, but took no notice of Arcadius. The Emperor asked him if him did not see his son sitting there. Then the Bishop went forward

and patted the child as he would any other. But then the Emperor was very angry to see the Bishop treat his son thus and be disrespectful.

Now it was the Bishop's turn, and he asked Theodosius if he thought that while he, a man, was so particular about the respect to be shown to his son, a little boy, Almighty GOD would be less particular in requiring reverence to be shown to His only-begotten Son, GOD, the Son of GOD.

I told you just now that this Name, GOD'S ONLY SON, takes us back long before the time when JESUS CHRIST was born into the world: it takes us back to eternity. This is the *second* thing we will think about.

When we speak of anything which will never come to an end, we call it *everlasting*. But when we try to speak of anything which has no beginning and no end, we say that it is *eternal*. To be eternal is to be without any bounds in either direction. However far you go back you do not come nearer to any beginning. One thing happens before another in time. We get older by days and years. But nothing happens before another in what is eternal. There are no days and years. GOD never gets older. GOD never had any beginning and He will never have an end. If He had, He would not be GOD. We must not be surprised that we cannot understand this.

GOD the Father is eternal. Now we have just seen that JESUS CHRIST the Son is also GOD. He is

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eternal. There never was a time when there was not GOD the Father. There never was a time when there was not GOD the Son; GOD the Father is eternal, and GOD the Son is eternal.

This is a mystery, one of those things which we cannot now understand, but which we believe, because GOD has told them to us. JESUS CHRIST the Son of GOD, Who always spoke the truth, has declared Himself equal to the Father, therefore He is eternal.

It is very important that we should keep this in mind, lest we should think that JESUS CHRIST became the Son of GOD at any time after He was born into the world.

You remember that we in our Baptism are made "Children of GOD." In this our Baptism is different from the Baptism of JESUS. Our Baptism makes us GOD'S children, but when JESUS CHRIST was baptized He was only publicly declared to be That Which He was before. This is the great benefit that we get from the Baptism of JESUS. He Who, being already GOD, the Son of GOD, did not need to be baptized, was baptized for our sakes, that through the power and virtue of His Baptism we might be made the children of GOD.

Our second lesson, then, is, *since* JESUS CHRIST *is* GOD'S *only Son, He is* GOD, *He is Eternal.* He has no beginning and will have no end. He is "the same yesterday, to-day, and for ever."

This is the great truth which S. John, whose picture you have here, wrote his Gospel to teach

S. JOHN THE DIVINE.

us. "In the beginning was the Word, and the Word was with GOD, and the Word was GOD." The Word is JESUS CHRIST. When you are older you must love and study this Gospel; it will help you to love and worship JESUS CHRIST better than any other book ever written.

For our third thought let us take our Lord's own words: "*My Father worketh hitherto and I work. . . . Whatsoever things He doeth, these also doeth the Son likewise.*"

We say that GOD is Almighty; that is, that He can do all things. Sometimes we use another word that means the same, "Omnipotent."

If JESUS is GOD, and is eternal and equal to the Father, He is also Almighty, Omnipotent. He can do all things. And this is what He means when He says that He and His Father do the same works.

There is one work that He speaks of as being especially a proof of this—the raising of the dead. He says, "*As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.*"

GOD alone can raise the dead, but JESUS when He was on earth raised several dead persons to life, and, more than that, He raises the dead now. You have not forgotten what we have lately learnt about His coming into the world to save us. He saves us by raising us from the death of sin, and giving us new and spiritual life in our souls. In this He shows Himself to be Almighty GOD.

If He can raise the dead He can surely do all other things. And so GOD's children are taught to pray to Him and ask His help.

But you do not pray to Him as Man. He is Man, but if He were only Man He could not help you more than any other. You pray to Him because, when He became Man, He still continued to be Almighty GOD. It is as GOD that He can help you.

There is a beautiful story in the third chapter of the Acts of the Apostles, of Peter and John healing a cripple. When the people around saw what they had done, they began to praise Peter and John, but Peter told them that they had not healed this man by their own power, but by the power of JESUS CHRIST, the Son of GOD.

And JESUS CHRIST has not changed. As He was with the Apostles, so He is with us. We can pray as they did to GOD's only Son, our Eternal GOD, sure that He will hear and help us.

"JESU, meek and gentle,
Son of GOD most High,
Pitying, loving Saviour
Hear Thy children's cry."

O GOD the Son, Redeemer of the world, have mercy upon us!

VII.

OUR LORD.

DAN. vii. 9, 10, 14.

I beheld till the thrones were cast down, and the Ancient of Days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire.

A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

WE now come to the fourth and last name given in the Creed to the Second Person of the Ever-blessed Trinity. He is called "OUR LORD."

This name is the highest Name of GOD. It is the same Name as "Jehovah" which the Jews thought so holy that they would not use it in common conversation, but used the word "Lord" instead. The Name "Lord" means that He is the greatest of all, the Supreme Being; that He rules

over all, and has a right to the service of all; all belong to Him, all must obey Him.

This is what S. Thomas meant when on Low Sunday night he worshipped JESUS CHRIST and called Him, "My Lord and my GOD;"[1] and this is what we mean when in repeating the Creed we say that we believe in JESUS CHRIST "our Lord." JESUS CHRIST is over all, He rules all, and all must obey and serve Him. This is the Children's Faith in Him.

You will remember that, in thinking about the names given to the Second Person of the Holy Trinity, we have tried to find out to which of the two Natures that He has each Name belongs.

The Name of JESUS was given to Him when He came into the world. The Name of Christ was given to Him because He was anointed with the Holy Ghost. These two Names belong, then, chiefly to the Human Nature which He took when He came into the world. The next Name, "GOD'S only Son," takes us back before that. It is the Name which He had with His Father in Heaven from all eternity. So that Name belongs to His Divine Nature; being GOD'S only Son, He is GOD.

Let us now think in the same way of the Name "Our Lord." JESUS CHRIST, the Second Person of the Holy Trinity, is both GOD and Man. Is He our Lord in His Nature as GOD, or in His Nature as Man?

[1] S. John xx. 24–29.

You will answer at once—In His Nature as GOD.

Yes, that is quite right. It must be so.

GOD the Father is Lord. He is the Creator and Ruler of all. All things belong to Him, and all must obey Him. There is none higher.

And JESUS CHRIST the Son of GOD is of the same Nature as His Father, He is like His Father, and, as He Himself tells us, "*all things that the Father hath are Mine.*"

The Father, then, is Lord, and the Son is Lord. He is Lord in His Divine Nature as the Son of GOD. He is over all, He rules all, and all must obey Him. He is our Lord.

But now, if we think a little more about this, we shall find that this Name, "Our Lord," and all that it tells us, belongs also to JESUS CHRIST in His Nature as Man. This may at first surprise you, but it is true.

There is of course a difference. What JESUS has in His Divine Nature He has as of right; it simply belongs to Him because He is GOD. He receives it from the Father eternally as being His only Son. But what He has in His Human Nature is given to Him by the Father as a glory added to the Human Nature. It is not a part of the human nature which He took, for that was only the human nature common to us all. So it is with the Name "Our Lord"

JESUS is anointed with the Holy Ghost, and is

therefore called *Christ*. Now, as GOD, the Second Person of the Holy Trinity, He is one with the Holy Ghost and could not receive the Holy Ghost. But He could receive Him as Man. And so it was upon His Manhood that the Holy Ghost descended, to fill it perfectly and anoint it for the work He came to do.

It is so with the Name "Our Lord." It is His by right as GOD, but it is given to Him as Man in a very glorious way. When was this done?

Before He was born, the Angel who came to the Blessed Virgin Mary to tell her she should have a Son, said, "*He shall be great, and shall be called the Son of the Highest; and the Lord GOD shall give unto Him the throne of His father David; and of His kingdom there shall be no end.*"

But though the Angel said this, we do not see that JESUS acted as Lord at any time while He was on earth. All through that time He did not sit upon a throne and rule, but was subject and obedient. He obeyed His Mother and all that were set over Him. No doubt this was the best evidence of His power to rule. Those who obey best, rule best. You know that at school if a teacher wishes to make a boy or girl monitor she chooses the one who obeys her best, not the one who goes round with his or her head up and does not like to do anything the teacher orders. So all through His earthly life JESUS was obedient, and by that obedience was preparing for the time when He should rule. Now when was this?

If we read further on in the Creed we find, "HE ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY." To sit on the right hand of GOD surely means to rule, to be our Lord.

Daniel the prophet tells us the same in the text at the beginning of our lesson. The Apostles stood upon the Mount of Olives as JESUS ascended, and they saw a cloud receive Him out of their sight. But GOD let Daniel see more. He saw the other side of the cloud. He saw our Lord coming into Heaven. "*Behold one like the Son of Man came with the clouds of Heaven*," (the SON OF MAN is JESUS CHRIST,) "*and came to the Ancient of Days*," (that is, to the Eternal Father,) "*and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him.*"

Yes, it was when JESUS CHRIST ascended into Heaven, when He took our nature into the glory of Heaven, that He was shown to be our Lord, that we may all worship Him and serve Him, not only as GOD, but as Man raised into the glory of GOD.

We may think a little why this was. I spoke to you just now of the obedience of JESUS on earth. It was because of this obedience that He is as Man made our Lord. Some of you remember S. Paul's words,[1] "*He became obedient unto death, even the death of the Cross. Wherefore GOD also hath highly exalted Him, and given Him a Name which*

[1] Phil. ii. 8–11.

is above every name: that at the Name of JESUS *every knee should bow, . . . and that every tongue should confess that* JESUS CHRIST *is* LORD, *to the glory of* GOD *the Father.*"

We see now that JESUS CHRIST is Lord in both His natures. *First,* as GOD, He is Lord by right; and *second,* as Man, He is Lord by His Father's gift, because He did His Father's Will.

And He will never lose this Name. The Angel said that "*of His kingdom there should be no end;*" and when He was placed upon the throne, Daniel tells us that He received "*an everlasting dominion that shall never pass away.*" He is Lord of all —Lord of all of us who are living now on earth; Lord of all who are dead and waiting in Paradise; Lord of all who shall ever live and die and come to be with Him in Heaven.

Let us praise and worship Him, JESUS CHRIST. For JESUS CHRIST Who blessed little children, and Who has laid His hands on us and blessed us when we were brought into His Church, and Who calls us to worship Him now, is GOD'S ONLY SON, OUR LORD.

Do you know that there are some people in the world who find it very hard to do this?

A person who was really trying to be good and to please GOD, once said to me, that she did not like to speak of JESUS CHRIST as Lord and GOD, because it seemed to her as if doing so would take something away from the honour due to GOD the Father.

JESUS CHRIST OUR LORD BLESSES THE CHILDREN.

She was quite in earnest, but yet you can easily see she was wrong.

We all know how parents receive honour by the goodness of the children. Suppose that children go away in the summer time to stay among strangers in the country, and the strangers see the children well-mannered and gentle, do they not say, "These children must have good parents"? Sometimes it has happened that the strangers have actually come to the children's homes, that they might see and know the parents who had brought up their children so well. The praise of the children was really praise of their parents.

A long time ago there was a mother who had two sons. She was old and getting very infirm, so that she could no longer go about, and go to the temple to worship as she used to do. There came a great feast—I do not know what it was,—and she wished to go to the temple—oh, so much! She could not walk. Once they had been rich, and had horses and servants, but now the stable was empty, and the carriage stood unused in the carriage-house. What could she do? Her sons heard her lamenting, and they said, "Mother, do not cry; we will be your horses." And they kept their word. They brought out the carriage and dusted and prepared it. Then they harnessed themselves to draw their mother. How pleased she was to get in! But when the people around saw it, they came running together, and wondered. They said, "Oh, what a happy mother to have such

sons!" Then they brought flowers and hung them on the carriage, and strewed them in the road as if it were a wedding. All the way to the temple, and, when service was over, all the way home, the crowd came shouting and praising the young men, but much more the mother for the goodness of her sons.

But, in a much higher way, it is to the glory of the Father to have such a Son as JESUS CHRIST. We do not take anything from His honour when we say that JESUS CHRIST is GOD and Lord. We rather add to it, if that is possible. GOD the Father rejoices in His Son, and we rejoice with Him for the goodness and greatness of that Son, JESUS CHRIST our Lord.

"*At the Name of JESUS every knee shall bow, and every tongue confess that JESUS CHRIST is Lord, to the glory of GOD the Father.*"

VIII.

WHO WAS CONCEIVED BY THE HOLY GHOST.

S. Luke i. 26–31, 34, 35.

The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary.

And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the Angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name Jesus.

Then said Mary unto the Angel, How shall this be, seeing I know not a man?

And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

We have learnt in our last four Instructions about Jesus Christ. He is the Second Person of the Ever-blessed Trinity, God the Son of God, and He came into the world to save sinners by giving them

the Life of GOD. He is called JESUS, GOD THE SAVIOUR, because He came for this purpose; and He is called CHRIST because He was anointed by the Holy Ghost for the work He came to do.

We must now go on to think about the way in which He came into the world.

"WHO WAS CONCEIVED BY THE HOLY GHOST."

He came into the world as GOD. He must have come so if He came at all. GOD can never cease to be GOD. As JESUS CHRIST was GOD from all eternity and will always be GOD, He must have been GOD while He was in the world.

But He did not come only as GOD. He came also as Man. He was both GOD and Man. He always had the Nature of GOD, but when He came He took the nature of man; He lived as Man among men.

Let us think why He did this.

First. Some of you will say at once, "It was to teach us how to be good." You are quite right. He became Man that He might be to us a pattern Man, that when we look at Him we may know what it is to be really good. This is one reason; now think of another.

Second. Do you remember how Elisha raised from the dead the son of the Shunamite woman?[1] The little boy went out to his father in the harvest-field and got a sun-stroke, and was carried home to his mother, and in a very little time died. The poor mother, when she found the child was dead,

[1] 2 Kings iv. 32-35.

went at once and told Elisha. She knew he was a great prophet of GOD, and she hoped he might be able to help her.

Elisha came and found the child lying upon the bed which the good woman kept for him whenever he wished to stay at her house. The mother had put him there that Elisha might see him when he came.

Elisha went in and stretched himself upon the child. He tried, as we may say, to gather himself up and make himself the same size as the child. He put his eyes over the child's eyes, his mouth over the child's mouth, his hands upon the child's hands. He tried as far as he could to make each part of his body touch the same part of the body of the child, and then prayed that, if it were the Will of GOD, the life might come into the little child again. And GOD heard the prayer, and the child lived, and Elisha gave him back to his mother.

This is a type of what our Lord did. He came into the world to raise those who were dead in sin. In order to do this He became Man, He took our nature. He made Himself like us. As Elisha made himself of the same size as the child, so JESUS CHRIST came down to us that He might be able to touch every part of our nature, that through that touch the Life might pass from Him to us, that by His touch we might be raised from the dead.

This is the great reason why the Son of GOD

became Man, that through His Manhood the Life of GOD might be given to us.

Now we must think of the great thing which makes the difference between the Nature of GOD and our nature.

Of course GOD is better than we are, and is much greater in every way, and gives us all we have · but I do not mean this. Think of a difference in nature.

GOD *is a Spirit.* What does that mean? It means that GOD has no body like ours. He has no body, no parts, no passions. If we could have gone to Heaven before JESUS CHRIST came into the world, we should not have seen GOD; we could not see Him, for He is a Spirit. We cannot see spirits. We cannot understand this now, but we shall by-and-by.

But all *men* have *bodies* of flesh and bones, such as you and I have now. Then we can see at once, if the Son of GOD was to come into this world and become Man, He must have a Body like the body of men, a Body of flesh and bones.

So, long before He came, JESUS CHRIST said by the mouth of a prophet that He would have a Body prepared for Him; and when He came He took that Body, a human body like ours.

This Body must be good, or it would not be fit for the Son of GOD. Who could make a Body fit for Him?

Man could not do it, for all our bodies are full of sin. We are all born in sin. We have upon us original sin—that is, the sin we inherit from Adam and Eve, our first parents. If man had made a Body for the Son of GOD it would have had original sin in it.

But GOD could make it, and make it good, for all that GOD makes is good. And so GOD did.

And this is what this portion of the Creed teaches us—

"WHO WAS CONCEIVED BY THE HOLY GHOST."

That is to say, the Holy Ghost, Who is GOD, made a Body for the Son of GOD when He came into the world. JESUS CHRIST became Man by the power of the Holy Ghost.

He became Man, truly Man, with a true and perfect Human Body. He was made in all things like ourselves, except in sin.

You see that He could not have *original* sin, because GOD the Holy Ghost made for Him a good and pure Body. And then we know that He had no *actual* sin, for He never did anything wrong. So He was free from sin.

Think for a moment if there is any one else of whom the same can be said. Yes, Adam and Eve. Quite true. When Adam came into the world He had no original sin, nor Eve either, for she was made out of Adam before he did wrong.

But there never was any other of whom the same could be said. Not even the Blessed Virgin Mary herself, who was so good and pure that she

was chosen to be the Mother of our Lord, was born without original sin. We can well believe that she had no actual sin, that GOD kept her free from that; but like all other women who are the daughters of Eve, she was born in sin. Eve is the only woman who ever came into the world free from original sin.

The Creed, then, in the words, "Who was conceived by the Holy Ghost," teaches that when the Son of GOD came into the world to take the Name of JESUS and be our Saviour, GOD the Holy Ghost made for Him a Human Body like ours in all things, but without sin, that through that Human Body He might give those who were dead in sin the Life of GOD.

Now can you remember when this happened? Is there any festival we keep in the Church to remind us of it?

Our text tells us of a wonderful day when the Angel Gabriel came down from the Presence of GOD to the Blessed Virgin Mary, to tell her that this would come to pass, and our picture shows us the Angel coming in with the message.

It was on the twenty-fifth of March, eighteen hundred and ninety-eight years ago. For many centuries, perhaps for fifteen hundred years, the Church has honoured that day in memory of this great thing, that GOD the Holy Ghost made a Body for JESUS CHRIST.

It is called in the Prayer-Book the "Annuncia-

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

tion of the Blessed Virgin Mary," the day on which the Angel announced or told this to her.

In the Table of Proper Lessons for Holy Days in the English Prayer-Book it is called the "Annunciation of our Lady," and this day is still often called Lady Day. In years gone by the year used to be counted from this day; it was the first day of the year. Indeed it is a day we ought to think much of. Will you try and remember when March comes round to keep the twenty-fifth in honour of the Incarnation—that is, of the Body which GOD the Holy Ghost made for the Son of GOD?

How much GOD's children should love and honour JESUS CHRIST because He took this Body for our sakes, because He humbled Himself to become like one of us. Let me tell you a little story which illustrates this.

A certain king in Europe was holding a great court, and summoned all the nobles of the kingdom to be present. You may be sure they all went clad in their most splendid robes.

Among the nobles was one who was not only great in the kingdom, but good also in the sight of GOD.

As this nobleman rode along, followed by a little band of soldiers, he saw a crowd of people in the road. They seemed to be gathered around something at which all were laughing, and some were mocking. What could it be?

Riding close up, this nobleman saw that the

road was bad and full of muddy holes. In one of these holes a heavy waggon had stuck and the wheel had come off, and the driver was struggling in the mud to get things right again. The people stood and laughed, none helped. When the nobleman saw it he sprang from his horse, and stepped into the mud by the side of the poor man. He lifted and pushed with all his might, and then some others helped, and soon the waggon was out and on its way again. The people would have cheered and praised the nobleman, but he stopped them, telling them rather to be ashamed that they had not helped before.

The nobleman rode on to court, but, alas! his rich coat of velvet and gold lace was covered with mud. There was no time to go back and change. He must go as he was. So, all covered with mud, he came before the king.

The king was surprised, as well he might be, and the courtiers round about the throne laughed. Then the nobleman told the story, saying that when he saw the poor man in trouble he remembered that JESUS CHRIST had been a working man too, and for His sake he could not pass the poor man by, but must stop and help him. At this some of the courtiers laughed the more, but not the king.

Turning to the nobleman, the king said, "You have done well to-day." To the laughing courtiers he said, "Laugh not at this deed, or at this man. Never was so rich a garment worn at my court as

this coat of mud my noble servant wears, through helping a poor man for JESUS' sake."

"Oh love, how deep, how broad, how high!
It fills the heart with ecstasy,
That GOD, the Son of GOD, should take
Our mortal form for mortals' sake.

"He sent no Angel to our race
Of higher or of lower place,
But wore the robe of human frame
Himself, and to this lost world came."

IX.

BORN OF THE VIRGIN MARY.

S. Luke ii. 1-7.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. . . . And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was one of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

The Son of God, the Second Person of the Ever-blessed Trinity, came into this world that He might save mankind from the spiritual death which came upon them because of sin. He saves them by giving them the Life of God.

In order to do this He became Man, being conceived by the power of the Holy Ghost; that is to say, He took a human body like ours by the power of the Holy Ghost.

We are learning now something about this Human Body which He took.

Before we go further, let us think a little more of some reasons why it was necessary for the Son of GOD, when He came into the world, to take our nature—that is, to take this Body.

1. He took it *that He might be able to suffer.* There is much suffering in the world because of sin, and JESUS CHRIST came to suffer with and for us. We shall learn more of this in our next Instruction, but let us remember just here that He could not have suffered unless He had become a man.

2. I was teaching you a little while ago that we were to pray to JESUS CHRIST. We pray to Him because He is GOD, the Son of GOD.

Now, it might happen that you or some other children might think, "How can Almighty GOD know just what I feel, and understand what I want?" Children's wants sometimes seem so small, and perhaps so strange, that we might think it impossible for GOD to understand them, and to feel for the children, although we know that He knows all things.

For instance, children pray sometimes that they may be able to be good at school and learn their lessons well. Or they want to sit still when they are told to do so at home or in Church, and this is very hard for some children to do, especially in hot weather. Perhaps they want to be patient and keep their temper when they are teased or are

in pain. Now, how can Almighty GOD know all about these things?

He can know about them, not only because He is GOD and knows all things, but because He took a human body and became a little Child like one of us. He obeyed His Mother; He learnt His lessons; He went to catechizing; He suffered pain. Be quite sure that He knows all you feel. He has been through it Himself.

What a comfort it is to have some one to understand us! Some people seem to have forgotten that they ever were children once, and so they expect of children things they cannot do; they expect children to be as wise as grown-up people.

It is not like this with JESUS CHRIST. He was a little Child like one of you, and He has never forgotten anything that happened to Him, so we are quite sure that He knows and understands all that can happen to us. He understands our prayers. Think of this, then, as a reason why JESUS CHRIST became Man. It was that we might be sure *He feels for us and understands our prayers.*

3. I would like to say a little of a third reason why He did this.

You know that in our Baptism we are made "Members of Christ;" we are joined to Him, that so we may have His Life. We sometimes compare this to *grafting*. A little twig from one tree is grafted into another tree, and grows in it, and becomes part of it. It then bears its own fruit,

but gets all its life from the large tree into which it is grafted. We are grafted into Christ.

But suppose, when you wanted to graft the twig, you could find no tree into which to graft it, no tree of the same kind that would do? You must have a tree.

Just so, if JESUS CHRIST had not taken a body, there would have been no body into which we could have been grafted; there would have been no one of whom we could have been made members, so there would have been no way by which we could receive the Spiritual Life He came into the world to bring.

JESUS CHRIST, then, took a human body, *that He might be able to suffer for us, to feel for us, and be able to make us His members and give us His Life.*

Now let us go on further.

There is one thing which every man that comes into the world must have. Can you think what that is? It is a *Mother.*

Only two people were ever in the world without mothers, and they were the first people—Adam and Eve. There must be a beginning of everything in this world, and so GOD made the first man and woman to be the father and mother of all the rest, but no one else ever came into the world without a mother.

Sometimes we even say that Adam had a mother. GOD made him out of the dust of the

earth and all come from him, so we sometimes speak of Mother Earth. Did you ever hear of some young men who wanted to find out which of them was to be the chief and rule the others? They went to an oracle, or, as we should say now, to a fortune-teller, for they were heathen and did not know that it is wicked to go to fortune-tellers. The oracle said that the one who kissed his mother when they got home should be chief. As soon as the ship came near the shore, one of them jumped out and fell down and kissed the ground. He thought that the oracle meant him to kiss his mother earth. Perhaps he made a good guess; perhaps he was the wisest of them all, for it turned out in the end that he did become the chief and ruler.

Every one has a mother. JESUS CHRIST, then, when He came into the world had a human Mother. He was—

BORN OF THE VIRGIN MARY.

Every little child who reads this book knows this. How often we have heard the story of the Birth of JESUS CHRIST at Bethlehem, and have looked at pictures, like the one we have here, of JESUS a little Baby in His Mother's arms!

We keep His birthday, too. We all keep Christmas Day, and we love to sing—

"Christ was born on Christmas Day."

Christmas Day is the birthday of JESUS CHRIST. What a happy day Christmas Day is! First, there

THE MOTHER OF JESUS AND HER HOLY CHILD.

is the going to Church to sing and praise GOD. There was a time when people in some parts of America did not dare to go to Church on Christmas Day. In New England a good many years ago they would have been whipped if they had dared to go. But those times are past, and now every good Christian child goes to Church on Christmas Day.

And then we have presents. Children always expect a present on their own birthday, and all children expect a present, or a good many presents, on Christmas Day. Fathers and mothers, brothers and sisters, uncles and aunts, all try to give presents on Christmas Day, and so to make a happy day in honour of the great Present GOD gave us all when JESUS CHRIST, His Son, was born into the world on Christmas Day. How good GOD is!

When I am teaching children and the instruction gets very long so that they begin to be a little tired, I sometimes stop, and we all sing a hymn. This brightens us all up, and then we go on again.

Suppose you stop and sing a hymn I am sure you all know. It begins—

"Once in royal David's city,"

and will teach us some things we want to learn.

This hymn speaks of two Persons: our Lord JESUS CHRIST Himself, and the Blessed Virgin Mary His Mother.

Let me tell you a little more about JESUS CHRIST Himself. What is the chief thing that we learn from the words, "BORN OF THE VIRGIN MARY"? Is it not that He is in every way a perfect Man?

1. A man has a body. Our Saviour was a little Baby, and He was laid in a manger, as we know: He had a Body. And He was little, weak and helpless, and cried when He was hurt, and smiled when His Mother took Him up in her arms. So His Body was just like that of other little baby boys.

We want to be quite sure of this. Some people have thought that it was so wonderful that the Son of GOD should take a body at all, that that Body must have been different from ours. They have thought that it could not be a *real* Body, that it only seemed to be one; that He only seemed to be hungry, and seemed to feel pain or to be pleased. But all this is a great mistake. JESUS CHRIST was a perfect Man. He had a Mother as we have, and His Body was like ours.

2. Besides a Body He also had a *Soul*. Don't forget that.

Some people have made a great mistake here too. They have thought that the Son of GOD took a Body into which He went, and that His Divine Nature was in place of the Soul. But don't you think that would have been very like GOD living in an empty man's body? He would not have been a true and perfect Man.

But JESUS CHRIST is a perfect Man, and so He has a Body and Soul.

3. And then He has a *Will.* It was by His own will that the Son of GOD came into the world. He willed to come because His Father willed it. And when He came He took a human will as well as the will He had as GOD. He was able to say, "I will," and "I will not." We must not think that JESUS CHRIST was good just because He could not help it. He had a will like ours, and there were many things He would have liked, but by His own will He put them away. He was tempted to do wrong, but He set His will to do whatever was the will of GOD. He was good because He willed to be good. He "made up His mind," He "determined" to be good.

We praise and love and worship JESUS CHRIST, Who became a perfect Man with Body and Soul, and Who was a good Man, because He set His will to do the will of GOD.

I think I have not said anything to you of the one word which expresses all this. We call it the "Incarnation" or the "Mystery of the Incarnation."

The word "Incarnation" means the "taking flesh," or the "taking a body." So we may put the two sentences of the Creed, "Who was conceived by the Holy Ghost, born of the Virgin Mary," into one, "*Who was Incarnate.*" The Incarnation means that GOD the Son, the Second Person of the Ever-blessed Trinity, took a human

Body and a human Soul by the power of the Holy Ghost, and was made a perfect Man, His Mother's name being Mary.

Now we may go on to think something about the Blessed Virgin Mary herself, the Mother of JESUS CHRIST.

> "Mary was that Mother mild,
> JESUS CHRIST her little Child."

Our hymn calls her a "lowly maiden," and that is the same as the word "virgin." She is called "Blessed" because she was chosen to be the Mother of the Son of GOD when He came into the world as Man.

But there is another name given to the Blessed Virgin Mary which I want particularly to speak to you about, for it is a very important name.

She is called the *Mother of GOD*.

Now, when you have heard her called by that name, I think it is very likely that you have wondered. Perhaps you have thought, "GOD is Eternal; He never had a beginning; how can He have a Mother?"

Let me explain to you a little. This name given to the Blessed Virgin Mary does not mean that she was the Mother of GOD from all eternity in Heaven; that, of course, is quite impossible. What does it mean?

The Son of GOD came into the world. Of course, as He was GOD before He came, He was

always GOD. He was GOD when He was a little Baby an hour old as much as now that He is in the glory of Heaven. People have got confused sometimes about His Baptism. They know that in our Baptism we are made "children of GOD," and they have thought it was the same with JESUS CHRIST. Or, they have thought when He was born that He was only Man, but GOD in some way made Him His Son afterwards. All this is wrong. As soon as JESUS CHRIST began to exist as *Man*, He was *both GOD and Man.* He was GOD and Man from the moment the Angel Gabriel gave the message GOD sent to the Virgin Mary. So then it is right to say that the Child of Mary is GOD, and therefore it is right to say that Mary is the Mother of GOD.

Try and not forget this. It makes a good many things clear to us. As you get older you will understand better how important it is to know that JESUS CHRIST is perfect GOD and perfect Man.

For instance, it helps us to understand His words. In one place He says, "I and My Father are One;" and in another, "My Father is greater than I." Now these sentences seem to contradict one another. But see this: when JESUS CHRIST spoke of Himself as the Son of GOD He could say, "I and My Father are One," but when He spoke of Himself as Man it was true to say, "My Father is greater than I," for GOD is greater than man.

There are many other things in the Bible which only the Incarnation can help you to understand.

Now you must not mind that I have kept you so long upon this part of the Creed. The more you think of these things, the more thankful you will be to JESUS CHRIST that He was GOD and for our sake became Man; and the more you understand these things, the more you will love both Him and His Blessed Mother, and will learn that to speak of her with respect is one way of honouring her Son, JESUS CHRIST our Lord.

"GOD is born of Maiden fair,
Mary doth the Saviour bear,
Mary, ever pure."

X.

SUFFERED UNDER PONTIUS PILATE.

ISAIAH liii. 3, 4.

He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of GOD, and afflicted.

A LITTLE girl once asked me why nothing is said in the Creed about our Lord's Life, why only His Birth and Death are spoken of. What one child has said I am sure a great many think, so I will try to answer this question. I shall only give you two reasons.

Do you know that in the early days of the Church, when the Apostles first preached the Gospel, nothing that Christ said or taught was written down? The New Testament was not written for many years after JESUS CHRIST went up into Heaven. The way people learnt was this: the Apostles told what they had heard JESUS CHRIST say and what they had seen Him do; those who listened to the Apostles told others,

and so all that people knew about the Gospel was known by being told from one to another.

And it was just so with the Creed. The early Christians were very careful of it. They would not let the heathen—the people who worshipped false gods or idols—know it. They never let it be written down, lest the heathen should get hold of it; and they never taught it to any one unless they were sure that he was going to be baptized and to be a Christian.

This was a better plan than ours, I think. Nowadays we let all sorts of people have Bibles and Prayer-Books, and many of them only use them badly and make fun or speak evil of our religion, or invent new religions for themselves which they think they get out of the Bible. It would be better that none should have books about JESUS CHRIST and His Church but those who really wish to obey Him.

Now, you see, if the Creed had always to be remembered, it must be *short*, that even the most ignorant and stupid who wanted to be good might be able to learn and remember it.

If it was to be short, only the most important things could be put into it; the other things people would learn in another way.

It is necessary that we should always know and believe that GOD the Son, the Second Person of the Ever-blessed Trinity, came into this world, and by the power of the Holy Ghost took a human body and had a human mother like ourselves.

And then it is necessary that we should know that He really was like ourselves and was able to die, and that He really did die for our sake. It is necessary, too, that we should know that He showed Himself to be the Son of GOD by coming to life again and going up into Heaven. All these things are necessary for us to know and believe, and so they are put into the Creed.

But it is not necessary that we should be always thinking of how JESUS CHRIST spent His time on earth and of all the good works He did, so these are left out.

Here, then, is one answer to the little girl's question. The Life of JESUS CHRIST is not all put into the Creed, because as every one, children and grown-up people, had to learn it, the Creed must be short and only contain those things which are most important for us to know and believe.

2. A second reason we can learn, I think, from some words in the text.

He is called a "Man of sorrows and acquainted with grief." This means that He had many sorrows, and also that He knew *grief* very well. To be really acquainted with any person or thing takes time; sometimes it takes very long to know them well. We could not get really friendly with any one so as to be able to talk freely and tell our secrets all at once. JESUS CHRIST knew grief a very long time, so that He became well acquainted with it.

How long? Well, don't you think we might

say "all His Life"? Yes, His whole Life was a life of sorrow and suffering.

This, then, may give us a second answer. "Is the Life of JESUS CHRIST in the Creed?" "Yes, for the Creed says 'He *suffered*,' and His sufferings lasted all His Life. JESUS CHRIST was born, suffered, and died—that tells the whole story."

This is our lesson—

"SUFFERED UNDER PONTIUS PILATE."

I am sure you do not forget that JESUS CHRIST is the Second Person of the Ever-blessed Trinity, GOD, the Son of GOD. And I think you know that GOD cannot suffer pain. You know how it was possible for JESUS, Who is GOD, to suffer. It was because He took our nature. He took a human body of the Virgin Mary by the power of the Holy Ghost. Do not forget these things.

Now we may learn about His sufferings.

Do you know why Pontius Pilate is mentioned? It is because He was the governor of Judea at the time when JESUS CHRIST suffered. His name is put here that we may know the date of His sufferings. A heathen writer who did not know and believe in our Lord, tells us the same. He says that "Christ the Founder of the Christians was put to death as a criminal by Pontius Pilate, procurator of Judæa, in the reign of Tiberius." What this man, who never saw the Creed, says, helps us to believe that what is in the Creed is true.

JESUS CHRIST suffered when Pontius Pilate was governor of Judæa.

What did He suffer?

Our Lord JESUS CHRIST was a perfect Man Every man has a body and a soul, and can suffer in both of them. Sometimes we suffer in our bodies, sometimes in our souls, and sometimes in both together. JESUS suffered both in Body and Soul.

Think of His *Body* first.

When JESUS CHRIST was born He did not have a nice comfortable room, with a beautiful little cot with curtains all round to keep flies away. He was laid on a little straw on the cold hard ground. Don't you think that poor little Babe felt this? His cradle was only a manger.

And all His Life through it was just the same. He was always poor. He never had a house of His own. While He was young He lived in Joseph's house, and afterwards He had to depend on any one who would take Him in. He said, "Foxes have holes, and birds of the air have nests, but the Son of Man hath not where to lay His head." He suffered all His life by being poor.

And sometimes He was very hungry. Some of you know what suffering with hunger is. Once JESUS CHRIST had no food for forty days and forty nights. Oh, what pain that must have been!

He was very weary with His labours. He knew what it was to be tired and footsore. There was one day at least when He was so tired He could

walk no further, and was obliged to sit down by a well and wait while His disciples who were with Him went to get Him some food.

When His Life was coming to the end, oh, how He suffered! Do you remember how the Roman soldiers scourged Him—that is, flogged Him with leather straps with wires in them and little iron balls at the ends? And you have not forgotten the crown of sharp thorns they twisted and put upon His Head. How these things made Him suffer!

And then His cruel, cruel death that we are to think about in our next instruction! JESUS CHRIST was crucified. He died with great nails driven through His hands and feet, nailed to a wooden cross. What pain that was!

When we think of all these things we must see that, at least in His Body, JESUS CHRIST suffered all His Life long. Yes, He suffered more than we can know or think.

2. Think now of the suffering of His *Soul.*

What are the things which make us suffer in our souls?

Sorrow. This JESUS CHRIST felt, for we know that He wept, and once we are told He felt as if He must die of sorrow. He was full of sorrow when He saw people so wicked and they would not come to Him to be made good. Did you ever try to make any one good? If they would not let you, were you not sorry?

JESUS CHRIST BEARING HIS CROSS.

Ridicule. We don't like to be laughed at, to be teased, to be made fun of. All this, those wicked people did to JESUS. They mocked, reviled, even spat upon Him; they did everything they could to heap shame upon Him.

Unkindness. They would not even give JESUS CHRIST a house to be born in, though He came for the salvation of men. And, more than that, they went about plotting how they might kill Him. The more He loved them, the more they hated Him. They tried to kill Him.

Temptation. Does it not make you sad and give you pain, if, when you are trying to do right, some one keeps on tempting you to do wrong? When you want to give your little heart and soul to GOD, how sad it is when evil spirits or evil men put bad thoughts in you, trying to make you sin. And JESUS CHRIST was tempted of the Devil; and since He is so much purer than any of us, I suppose He must have felt this suffering more than all.

Yes, be very sure that, in whatever way you have ever suffered in body or soul, or have ever known any one else to suffer, JESUS CHRIST has felt the same in those long and weary days when He "suffered under Pontius Pilate."

Ah, when we think that JESUS CHRIST suffered all these things for our sake, that He might be able to save us and give us Life, how we must love Him!

"JESU, my Lord, I Thee adore,
O make me love Thee more and more."

Do the sufferings of JESUS help us now? Is it of any use for us to think of them now? Let me tell you a story.

Many years ago, a nobleman in Germany had been insulted by another who lived near. It was some dreadful insult, and he said he could not bear it, but would kill the man who insulted him. One morning he went out into the wood, and with his sword in his hand waited where he knew his enemy must pass. While he waited—for the other was long in coming—he saw a little chapel near, and went in to pass the time away. He looked around at the windows, and there, in one of painted glass, he saw a picture of JESUS CHRIST suffering silently the insults of the Roman soldiers. He turned to the other side and there he saw JESUS hanging on the Cross, and the words written under, "*Father, forgive them; they know not what they do.*" The nobleman had not thought of this, but now he felt he could not slay his enemy. He dropped his sword and fell on his knees and prayed, and then went out to meet the one he came to kill, and fully forgave him. The sufferings of JESUS helped this nobleman to bear and forgive the insult he thought he never could pass over.

A picture of Christ bearing His Cross, such as you have in this book, or of Christ on the Cross, may help us now in the same way. We can learn from Him many things.

One thing we can learn is to suffer quietly and patiently, and so be like JESUS CHRIST.

And then we must learn not to fret and murmur at pains in our bodies, whatever may cause them. JESUS CHRIST bore all in silence.

So, too, if we have to suffer something because we want to be good, remember that JESUS for that reason suffered all the ridicule and unkindness of His enemies. For His sake let us be brave and bear.

JESUS CHRIST suffered for us, and sets us "an example" that we should walk even as He walked, "*Who, when He was reviled, reviled not again, when He suffered, He threatened not;* He left Himself in GOD the Father's hands, and waited patiently until the suffering was over, and joy came to Him instead.

He says to us, "Come, take up thy cross and follow Me."

Children who love will listen and obey Him.

XI.

WAS CRUCIFIED, DEAD, AND BURIED.

S. Mark xv. 20–25.

And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His Cross.

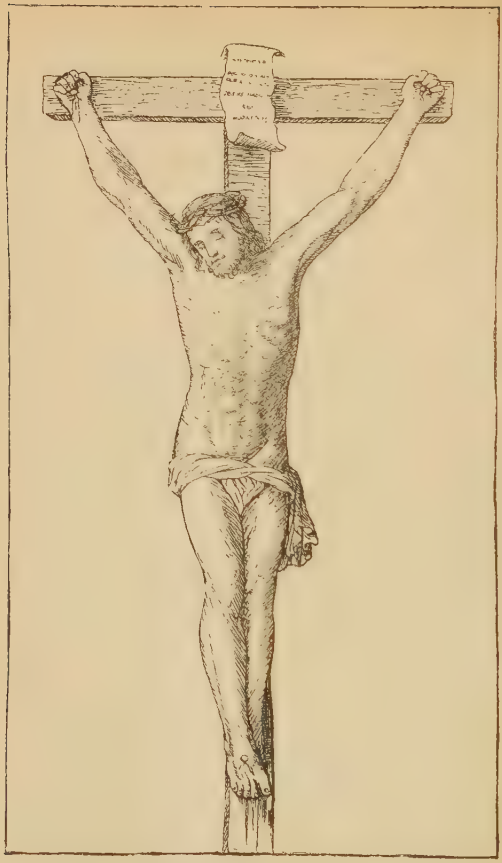
And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received it not.

And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him.

We are now to speak of the Death of Jesus Christ.

Our Lord Jesus Christ is the Second Person of the Ever-blessed Trinity; He is God. Now, God cannot die. This, then, was one of the reasons why He took a human body by the power of the Holy Ghost. It was that He might be able to suffer and to die.

We have seen how He suffered all through His



JESUS CHRIST ON THE CROSS.

Life of thirty-three years; and now we come to the end, to the last day of His earthly Life.

JESUS CHRIST died on Good Friday. He died by being crucified. You all know what it is to be crucified, for you must often have seen pictures of JESUS CHRIST hanging on the Cross. This is our picture now. He was nailed to a great wooden cross by cruel nails driven through His hands and feet, and there He was left to die. All day long He hung upon the Cross, for He was nailed to it about nine in the morning and He did not die until three in the afternoon.

You can read the account of the Death of JESUS CHRIST in the chapter at the beginning of our lesson, or in the other Gospels. You had better read it reverently now.

JESUS CHRIST really died. We know this, for He was buried. Those who had loved Him while He was living on earth, came and took His Body down from the Cross and buried it. They buried it in a tomb in a beautiful garden belonging to Joseph of Arimathæa. It is nice to think of the grave of Christ being in a garden. So we know that our dear Lord was really dead, because they buried Him.

We are sure of it, too, for another reason. The soldiers came to see if He was really dead before they would let His friends take Him away. They would hardly believe that He was dead, so one of the soldiers reached up with a long spear and

pierced His side, just where His heart would be. There could be no doubt after that that JESUS was dead.

We must now try to learn something of why JESUS CHRIST died.

You remember that He came into the world to do the work for which His Father sent Him. He was anointed with the Holy Ghost that He might be able in His Human Nature to do the work for which He came.

I am sure, too, that you have not forgotten that He was anointed that He might be a Prophet, Priest, and King. If we think about His Death, we shall find out that He died as Prophet, Priest, and King, and so fulfilled the work for which His Father sent Him.

1. *He died as a Prophet.* It was foretold, long before, that when He came He would die. He foretold it Himself by the mouth of His prophets, and He must die that their words might be found to be true.

He came as a great Prophet, and He had to show that He believed the message He came to bring. He had to prove that His words were true. Do you remember the chief thing He taught? It was that He was the Son of GOD. And it was for this He died. The Jews wanted Him put to death "because He said He was the Son of GOD." If any one is ready to die for what they say, we believe them, we think they must be speaking the

truth. JESUS CHRIST, then, died as a Prophet to prove the truth of His own words.

2. *He died as a Priest.* When you see a priest standing at the Altar in Church, you know that he is there to offer a sacrifice. It is the work of a priest to sacrifice.

The Sacrifice which JESUS (Who is called our great High Priest) offered, is one much greater than any other. Sacrifices are offered to take away sins, but His Sacrifice is the one great Sacrifice that takes away the sins of the whole world. We might wonder if any sacrifice could be found great enough for this. What could He offer?

What is the greatest thing any one has to give? It is himself. No one can give a greater thing than this. If we love another very much, we cannot do more than give ourselves to him. Or if we want to show we are sorry for hurting another, we cannot do more than this. So JESUS CHRIST offered the greatest thing of all. He gave Himself. The Son of GOD came into the world and had a Body prepared for Him that He might offer a great Sacrifice. He died as a Priest to give Himself as a Sacrifice for the sins of the whole world.

3. *He died as a King.* If you could see Heaven open now, you would see JESUS reigning there, and all the Saints and Angels worshipping around Him.

Some day JESUS CHRIST is to come again and rule over all the earth. He does reign now on earth in the hearts of all children who love Him.

But there is a third place, and the Bible says

He is to reign there, too; He is to reign in Heaven and on earth, and *under the earth*. What does "under the earth" mean? It means the World of Spirits. We do not know just where this is, but we always speak of it as being below, or under the earth. JESUS CHRIST must be King there.

Now, we can only get into the World of Spirits by dying; there is no other way. So our Lord died that He might go and reign in the World of Spirits. How wonderful His Kingdom is—in Heaven, and on earth, and under the earth; that is, among the spirits there.

This World of spirits was under the rule of Satan, the great spirit of evil. JESUS CHRIST went and showed Satan there, as He showed him on earth, that he had no power over Him. He went there by His own will, and when He had proclaimed Himself there as King, He rose from the dead. Even in His Death JESUS CHRIST was King.

For this He came into the world, and for this He was anointed, that He might be our Prophet, Priest, and King, and as our Prophet, Priest, and King He died.

Now there are two great lessons for children to learn from all this.

1. Why did JESUS CHRIST die? And why was His Death so painful?

It was because of Sin. All suffering and death has come into the world because of sin. We cannot always see how this is, but it is true. Every

pain we have, and every trouble, whether great or small, comes to us because of sin. We cannot always tell whose sin it is, but we know that it is so. Now when you think that sin was the cause why JESUS CHRIST the Son of GOD suffered and died, you see how dreadful a thing sin is.

Think of this; JESUS CHRIST Who came to give us Life must first die Himself because of all His children's sins. If you really think of this, it will make you very sorry for your sins. Oh, how dreadful to think that my sins could only be taken away by the great Sacrifice of the Death of JESUS CHRIST, the Son of GOD made Man that He might die!

And then you will try to keep from all sin for the time to come. Oh, how we should hate sin if we could really know what it was for the Son of GOD to come and die for us!

Learn first, then, how terrible it is to do wrong. My sins made JESUS CHRIST die.

2. The second thing is this.

I said just now that all suffering comes from sin. We have all got to suffer and to die. But the Death of JESUS CHRIST helps us, oh, so much!

Sometimes it is hard to bear suffering, whether it is suffering of body or suffering of soul. It will help you if you think that JESUS CHRIST has gone through it all for you. We have already learnt about this. If it ever seems strange to you that you should have to suffer pain, remember the pain of JESUS, and think, "If He Who was so good had

to suffer, it is no wonder that I must suffer too. I will bear my pain for Him."

But the thing we are most afraid of is death. Sometimes children don't like to think about this, though I have known some little children who had got themselves ready and wished to die.

Now, we all have to die. There is no way of escaping from that. But when we think about dying we need not be sad. JESUS CHRIST has died, and He will help us then.

We don't know what our death will be like. I have seen little children dying in very great pain. While I am writing, a little girl of ten of my own Sunday-school is slowly dying, and sometimes she suffers, oh, so much no one can tell! Yet she is very patient and very happy, and has learnt not to be afraid to die, though at first she could not bear to think of it. Why is she not afraid now? and why need none of us be afraid? Because JESUS CHRIST has died, and will be with us when we die, if we really try to be His true children and to live for Him and suffer with Him now.

Did you ever read this story? There were three young men living long ago in a great city called Babylon. The King of Babylon worshipped idols. One day he set up a great image of gold upon a column so high that all the people in the city could see it, and he said that all were to worship it.

But these three young men worshipped GOD, and they would not worship the golden image.

Then the king said they should be burnt alive, and he ordered a great furnace to be heated seven times hotter than it was before. The young men heard what the king said, but still they would only worship GOD. So they were tied hand and foot and thrown into the fire. But, oh, how wonderful! the fire did not hurt them; it did not even singe their hair. The king was surprised, and went near to the furnace to see; and what did he see? He cried out and said, "Did not we cast three men bound into the fire? But now I see four men loose, walking in the midst of the fire! and the form of the fourth is like the Son of GOD."

Yes, that was the reason the fire did not hurt them: GOD was there with them; He took care of them.

As GOD was with these young men in the fire, so will JESUS be with us when the time comes to die.

Learn, then, to think very much of the sufferings and of the death of JESUS CHRIST. By doing this you will learn to hate sin because it made Him suffer and die. You will learn to bear pain for His sake. And you will learn not to be afraid to die.

"Lamb from earth's foundation slain,
By whose bitter stripes of pain
We are freed from guilty stain,
Hear us, Holy Jesu!

"Only Hope of those who pray,
Only Help while here we stay,
Life of those who pass away,
Hear us, Holy Jesu!"

XII.

HE DESCENDED INTO HELL.

1 S. Peter iii. 18-20.

Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit;

By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Our Lord Jesus Christ died on the Cross on Good Friday. He is the Son of God. God cannot die, but God the Son took our nature and became Man, that as Man He might be able to die for us.

After He was dead, His friends took Him down from the Cross and buried Him. This was on Good Friday evening.

What was it that they buried?

Jesus Christ was a perfect Man, and so He had a Human Body and Human Soul. Which did they bury, His Body or His Soul? or did they bury both?

We can bury both. If we were to dig a large

JESUS CHRIST TAKEN FROM THE CROSS AND BURIED

hole, and take a person just as he was walking along, and put him in the hole without hurting him, and cover him over with a large stone and put the earth on, then we should bury both body and soul.

But it was not so with JESUS CHRIST. They only buried His Body. How often we have thought about that Body! The same Body which was laid upon the straw in the manger, which rested on His Mother's lap; the same Body she so lovingly tended and cared for; the same Body which was hungry and tired when He worked for men; the same Body which we shall one day see in the glory of Heaven: it was this that they buried. They did not bury His Soul.

Why did they not bury His Soul? Because it was not there. No, His Soul was not there, for JESUS CHRIST was dead!

The Soul of JESUS had left His Body, and so His Body was dead, and they came and took it away and buried it.

They did not burn it. The heathen burn the bodies of dead people, and sometimes gather up the ashes and keep them in a little urn or jar. The friends of JESUS did not do this. GOD taught them what to do. Among His friends was one called Joseph, a man who came from Arimathæa. He had a garden, and in it a new tomb for himself. GOD put it into his heart to give this tomb to JESUS CHRIST. In this tomb in a garden JESUS was buried. This is one reason why Christians are

so carefully buried now. They are laid to rest like JESUS.

But if the Soul of JESUS CHRIST was not with His Body, where was it? Where had He gone?

"HE DESCENDED INTO HELL."

This is the answer the Creed gives to this question, and it is this we are to think about now.

The Soul of JESUS descended, went down into Hell. What is Hell, and where is it?

Now, I cannot tell you where Hell is, but it is always spoken of as being "under the earth."

The word "hell" simply means a "hidden or covered place." In some parts of England there is a word used which helps us to understand this. If you lived in Devonshire, and a storm were to blow off part of the roof of the house, you would send for a man to mend it. This man is called there a "hellier," or *coverer*, and he would cover the roof with "hellons," or slates for covering. So Hell is a place that is covered over.

It is covered over, so that what is in it may be kept safe. This makes us think of another name for it: it is called in your text a "prison." Now we generally think of a prison as a place of punishment, but it does not always mean this. It means simply a place of safe-keeping. People are often put in prison before they have been tried and condemned, that they may be kept safe until the time of trial comes.

So Hell, which is sometimes called *Hades* as

well, is a hidden place of safe-keeping. Hell also means the prison-house of torment, where the wicked will go for their eternal punishment after the Day of Judgment; but we are not learning about that place just now.

Hell is sometimes called the "place of departed spirits;" and this is a very good name for it, for it is the place where all the spirits or souls of those who die go when they leave their bodies,—as the text says, "*the spirits in prison.*"

Our Blessed Lord tells us about this place. He tells us that though it is all one place, yet there is a division; it has two parts, and between these two parts there is a great gulf which none can pass over. He told His disciples the story of a rich man who had everything he wanted, but was very self-indulgent and neglected the poor.[1] There was a very poor man who lived near the rich man, and used sometimes to beg at his gate. These two men died and went to the same place. They could see one another and could hear each other speak, but they were very far apart; they were on different sides of the great gulf. The rich man, because he was covetous and self-indulgent, was put among those who, while they lived on earth, had been bad. The poor man, not simply because he was poor, but because he was good and patient, was put among the good. This is the separation. It is all one place, but the great gulf divides the good from the bad.

[1] S. Luke xvi. 19.

It would not be right that the good and the bad should be mixed together. You know that while we are in this world we are always growing. Some are growing better and better, some who do not try to be good are growing worse and worse. And it is just so there. As soon as people die they stand before GOD to be judged. "It is appointed unto men once to die, and after this the judgment." Then GOD sees if they are good or bad. If they have repented of their sins and are trying to be good, they are placed among the good where that poor man went in our Lord's story, and there they go on learning more and more about GOD, and growing better and better. "He Who hath begun a good work in you will perform it until the Day of Christ." If they have died without being sorry for their sins and trying to be good, they have to go among the bad where the rich man went, and there they will be growing worse and worse.

It was into this "place of departed spirits" that the soul of JESUS CHRIST went when "He descended into Hell."

But of course you see at once He did not go where the bad were. He could not go on that side of the great gulf because He was very good. He went among those who had been good, or, if they had been bad, had repented before they died, and had prayed that GOD would forgive them.

Why did He go there? The text at the beginning of the lesson answers this for you. It tells you that when He was put to death in the flesh—

that is, when His Body died—His Spirit "went and preached unto the spirits in prison."

I once asked a number of children what it is to *preach*, and a little boy said, "To tell about GOD." This is a very good answer, and this is why JESUS CHRIST descended into Hell. He went to the spirits of the departed, that He might tell them about GOD.

Before they died they knew that GOD had promised to send His Son into the world, they knew that JESUS CHRIST was coming to be the Saviour, but they did not know how He would come, and they did not know that He really had come. This JESUS CHRIST would tell them when He went there to preach. He would tell them that GOD had kept His promise and sent His Son. He would tell them how He had been born a little child and had lived and suffered on earth, and had at last offered Himself as a sacrifice for sin.

What a wonderful change this must have made there! JESUS CHRIST calls this place Paradise, and no wonder. Paradise is a garden beautiful and delightful to walk in. So we can think that that which had been only a place of safe-keeping, became now full of joy. It was as if a wilderness and solitary place had blossomed with roses and become a beautiful garden. Think of the joy of the spirits of the departed when JESUS CHRIST came there and told them of His love, and of all that He had done for them.

We ought to think very often about Hell, as it is

called in the Creed, Paradise, or the Place of Departed Spirits, for we hope to go there some day. Do you wonder what it will be like?

I suppose we all know how different some schools are now from others. We may go into one school and find all the children hard at work. The teacher looks tired and worried, and children don't look happy. It looks as if something were going wrong all the time, or at least as if every one were afraid something would go wrong. This, I think, is very like this world. We are put here like children at school, and oftentimes the work is very hard, and things so often go wrong, and we have so much trouble.

Then think of another school. All the children look clean and bright and happy. They all seem to take a pleasure in their work, and the teacher goes about among them with a bright smile upon her face. Nothing ever seems to go wrong there. Now, I think this is something like Paradise. We shall have a great deal to learn there, and a great many things to do for GOD, and there will be many ways in which we shall be improved. But it will all be happy. There will be no trials, no troubles or vexations. JESUS CHRIST will be seen there, and all is bright and beautiful. We must look forward to going to Paradise, this happy school.

But, after all, however happy a school may be, it is not like a happy home. And so we must remember that Paradise is not all; it is not our

home; there is Heaven beyond. We do not go to the full glory of Heaven when we die. We go to Paradise to learn about GOD and be prepared for Heaven. Then, when all are ready, will come the Resurrection and the Day of Judgment, and then school-time will be over; Paradise will be no more, but we shall go to our happy, happy home, to be in Heaven for ever.

How much this article of the Creed teaches us, and how happy it ought to make us!

It tells us that JESUS CHRIST was perfect Man, for He had a human body and a human soul. It tells us that He knows by experience all that we have to go through, even death and what is after death. He has not only lived for us and died for us, but has gone for us into the world of spirits and changed it from a mere place of safe-keeping into the Paradise of GOD.

And so He helps us to be full of joy when we think of our friends who have gone before us to be with the departed spirits, and of the time when we must go to be with them.

It is quite true that we cannot see Paradise, and we do not know much about it; but JESUS CHRIST makes it bright, and if we love Him and try to be good, it will be, oh, so happy for us!

Did you ever hear a story I heard forty years ago, of a little girl who was looking for her father?

She hunted all over the house and could not find him. At last she came to the cellar, and

there she found an open trap-door leading into what looked like a dark pit. She thought she heard someone moving in it, so she cried—

"Father, are you there?"

"Yes, my child. Do you want to come down?"

"I want to be with you, father; but it is so dark down there, and I don't know how to come."

Then he told her to come to the edge of the dark place and jump down, and he would catch her. She was still a little afraid, but she trusted her father, and, jumping down, found herself safely clasped in her father's arms.

So, if Paradise seems now all dark, be sure JESUS is there, and our Father will receive us. How happy to be taken out of this world into the arms of JESUS CHRIST!

XIII.

THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.

S. MATT. xxviii. 1–7.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

And, behold, there was a great earthquake: for the Angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men.

And the Angel answered and said unto the women, Fear not ye: for I know that ye seek JESUS, Which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him; lo, I have told you.

WE have been learning about the sufferings and Death of our Lord JESUS CHRIST, and we have learnt by these things that He was a true and perfect Man. We have learnt, too, that as He has suffered all these things such as we have to suffer, He is able to feel for us and help us. We are glad of this, and we try to praise JESUS CHRIST

Who, for our sakes, "suffered under Pontius Pilate, was crucified, dead, and buried, and descended into Hell."

Now we come again to think of Him as GOD.

"THE THIRD DAY HE ROSE AGAIN FROM THE DEAD."

Man cannot rise from the dead. Men have come to life again after they were dead, but this has always been by the power of GOD. Some of you will remember the story of Elijah and the widow's son, and how Elijah prayed to GOD and said, "O Lord my GOD, I pray Thee, let the soul of this little child come into him again." And the Lord heard the voice of Elijah, and the soul of the little child came into him again, and he revived. Elijah prayed, but it was only GOD Who could make the life come back. And so it has always been; all who have risen from the dead have risen by the power of GOD.

Now, JESUS CHRIST did not need any one to raise Him from the dead. He said Himself, "I have power to lay down My life, and I have power to take it again." He came to life again, He rose from the dead, by His own power. By this we know, as well as by all that we have already learnt, that He is GOD, the Son of GOD. He is "declared to be the Son of GOD with power by the resurrection from the dead."

There can be no doubt that JESUS CHRIST really died, for the soldier pierced His heart with a spear, and His friends really buried Him. We may be

quite sure they would not have buried Him if there had been any life in Him, or any hope of restoring Him. Besides this, He lay in the grave from Friday afternoon until Sunday morning, parts of three days. The soldiers watched beside the tomb, and the stone was rolled against the door of it.

JESUS CHRIST remained in the grave three days, that we might be sure He was really dead; and then, since He had done all His work and suffered all that men must suffer, even death and burial, that He might show us He was perfect Man, He rose from the dead that we might know that He is GOD. There was no one else to raise Him. He rose by the power of the Holy Ghost dwelling in Himself.

How can we know that He really rose? Because so many people saw Him who knew Him well before He died. Now, if your father or a dear friend were to die and you were going to see him buried, and then he were to get up and begin to walk and talk to you about things you used to talk about before, would you not know him? Do you think you could make a mistake and suppose any one else was your father or friend? I don't think you could.

After JESUS CHRIST rose from the dead He appeared to the good women who had seen Him die and followed Him to His burial. His disciples saw Him—Peter and James and John, who knew Him so well while He was on earth

Surely they would know Him. We do not know how many times JESUS CHRIST appeared to them, but not less than eleven times, and at one of these times five hundred of His disciples were gathered together. When we think that all these saw Him and knew Him, spoke to Him and heard Him speak to them, and afterwards spent all their lives in going about telling people that JESUS CHRIST was risen, we may be sure that there can be no doubt that JESUS CHRIST really did rise from the dead.

Now let us try and learn exactly what the resurrection from the dead means. We ought to learn this, because people sometimes make mistakes about it. If you learn it rightly now you will remember when you are grown up.

You know that every one has a body and a soul, and if they have been baptized the Spirit of GOD dwells in their souls.

When any man dies his soul and body are separated. His soul goes to the place of departed spirits, and his body is buried in the ground. His soul will remain in the place of departed spirits alive until the Day of Judgment; his body, if it remains in the grave, will become corrupted, so that after a few years there will be nothing left but dust.

JESUS CHRIST the Son of GOD took our human nature; that is, He took a human body and a human soul. When He took these He joined them with His Nature as GOD—His Godhead we

JESUS CHRIST RISEN FROM THE DEAD.

call it—so that they could never be separated again from that Nature. He is one Person, GOD and Man.

When He died and His Soul went to Paradise and His Body was laid in the tomb, His Divine Nature was not separated from either His Body or Soul, though these were separated one from the other. Do you remember that we learnt that the spirits and souls in Paradise, as well as the Angels in Heaven, worshipped JESUS as their King? Now, that was because His Godhead was there in Paradise with His human Soul.

So, too, His Godhead was with His Body in the grave, and therefore that human Body could never go to corruption. In Paradise and in the grave they were still the Soul and Body of the Son of GOD.

When JESUS CHRIST rose from the dead His human Soul came back from Paradise and went again into His human Body. His Godhead was there with both: It could not be separated. So He rose from the dead the same Person that He died, perfect GOD and perfect Man, the Son of Mary and the Son of GOD.

He did not take a new Body different from that He had before, but the very same Body. We are sure of this, because the cruel nails and the soldier's spear had made great wounds in His Body, and the marks of these wounds were still there when He rose from the dead; they had not been taken away.

This, then, is what "He rose again from the

dead" means. It means that the same Soul and Body which were separated at death came together again, so that the very same Person, JESUS CHRIST our Lord, Who died, was again alive. The Holy Ghost dwelling in Him united His Body and Soul in a new Life.

Now let us think of some reasons why JESUS CHRIST our Lord rose again, on the third day, from the dead.

1. It was, as I have already said, that we might know and be sure that, though He died as Man, yet He really is the SON OF GOD.

2. A second reason is that we may be sure that He can help us and give us Life. You remember (or if you do not remember, will you find and read again) the chapter in this book on "THE NAME OF JESUS." That tells you why JESUS CHRIST came into the world. It was that He might save us from spiritual death, that He might give us Spiritual Life, that He might breathe again the Life of GOD into our souls.

Now, we like to know that our Blessed Lord suffered and died as we must; but suppose He had never come to life again, suppose He had never risen from the dead! How could He have given us Spiritual Life if He Himself had remained dead, or how could we ever have believed that He could save us and give us Spiritual Life when He could not save Himself or come back from the grave.

But He did rise by the power of the Holy Ghost.

So we know that He is the Son of GOD, and that He can give us Spiritual Life, can raise dead souls and give them the Life of GOD.

3. There is a third thing we learn from the Resurrection of JESUS CHRIST. He did not come to raise dead souls only, but dead bodies too. Because He rose, all His members will rise also from the dead some day, and that with a glorious life like His.

Think of that! How wonderful it is! All who have ever lived and died will come to life again, will rise up and stand on the earth in the very same bodies in which they lived before.

How will you like that? Just think! If we have taken care of our bodies and kept them from sin because we are GOD'S children, we shall rise with our bodies pure and bright before GOD. If we have been wicked and done wrong with our bodies or any part of them, still we must rise. The wicked will bear the marks of all their sins. We must all pray and try to live that we may be found pure and bright when we rise again from the dead. The Holy Ghost will glorify the members of Christ.

We learn then—

1. That JESUS CHRIST is GOD.

2. That He rose from the dead to give us Life.

3. That as He rose from the dead we shall all rise too, and stand before GOD in the very same bodies in which we lived on earth before we died.

Now, I need not ask you if you know the great

Festival we keep in memory of the Resurrection of JESUS CHRIST. You would all say at once "*Easter Day.*"

Yes, and Easter Day is the greatest Festival of the Christian Year. Christmas Day is a joyful day, the day on which JESUS was born; but then we cannot forget the suffering He was called to endure, and the stable, the manger, and the straw. But all at Easter tells of joy. It tells us that all His pains are over, that all His work for man is done. He has suffered and died and gone down to Hell, but now He has risen from the dead and will never die again. Do not forget to keep Easter Day well!

Every Christian should keep Easter. Of course the heathen cannot, because they know nothing about JESUS CHRIST. And if there were any who did not believe in JESUS CHRIST, who would not worship Him as GOD, they could not keep Easter rightly. It would be only a mockery for any to keep Easter who did not know or did not believe that JESUS CHRIST is "declared to be the Son of GOD with power according to the spirit of holiness by the resurrection from the dead."

In old days there was a custom that people who wished to be Christians were baptized on Easter Eve, and in some places this is still done. I once baptized eight black men in Africa on Easter Eve. What day could be better? In baptism GOD gives new Life, and that Life comes from JESUS Who rose on Easter Day. The day on which He

rose is a good day for men to die to sin and be born again to righteousness. It makes the day a real Festival to them.

Remember your baptism on Easter Day. And remember that it is because it is so great a Festival that the Church says that every one who is confirmed should receive the Holy Communion on Easter Day. Never forget this when you are old enough to be confirmed. It must be your greatest Easter joy.

We all try to keep our birthdays, and we try, too, to keep any day on which some great and joyful thing happened to us. Always, then, keep this great day of joy for JESUS CHRIST'S sake, Who, on it rose from the dead, and by that rising teaches us that He is GOD, the Son of GOD.

"Alleluia! Alleluia!
Hearts to Heaven and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise:
He Who on the Cross a victim
For the world's salvation bled,
Jesus Christ, the King of glory,
Now is risen from the dead."

XIV.

HE ASCENDED INTO HEAVEN.

Acts i. 1, 2, 6–9.

The former treatise have I made, O Theophilus, of all that JESUS began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen.

When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?

And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

We now come to a very wonderful part of the Children's Faith; the most wonderful, perhaps, except one. "He ascended into Heaven."

I suppose you will all know what the word "ascend" means. Perhaps you have seen on some great holiday a bill, saying, that at a certain time there would be a balloon "ascent," or "ascension," and you went down to the field to see it, and

JESUS CHRIST ASCENDS INTO HEAVEN.

the balloon went up into the sky; so that you know that "ascend" means to "go up." And it means the same in the Creed. We are taught by the Creed to say that we believe that our Lord JESUS CHRIST, after He rose from the dead, "ascended" or "went up" into Heaven.

He did not go up on the same day that He rose from the dead—that is Easter Day. He remained upon the earth for forty days afterwards; sometimes with the Apostles, sometimes all alone. When He was with the Apostles He taught them the "things pertaining to the Kingdom of GOD;" that is to say, how they were to preach and establish His Church throughout the world, and how that Church was to be governed. When He had taught them all that it was necessary for them to know, He went up into Heaven.

We know that He went up, because His disciples saw Him go. It was, most likely, in the evening.

You can think of them going out with Him—those eleven men—outside the city of Jerusalem, and on the way to Bethany, over the same road that He passed when He came to Jerusalem on Palm Sunday. When they came to the Mount of Olives they went up to the top, and there He lifted up His hands and blessed them. They must surely have all fallen down on their knees to receive that blessing. Perhaps they did not know just then that it was His last blessing, but they must have felt from what He had said before that something strange was going to happen. Then He was parted

from them, and they saw Him go up, and a cloud came round about and hid Him from their sight.

We need not think of that cloud as if it were dark, and black, and heavy. It may have been bright and shining. Perhaps it was made up of multitudes of Angels whom the disciples could not see; but they did see JESUS go up.

Think why He let them see Him go. No one saw Him rise from the dead on Easter morning. There was no need for that. They had seen Him dead, and if they saw Him after He was alive, they would know, of course, that He was risen, without being by the grave when He came out. But if they had not seen Him ascend, how would they have known what had become of Him, or where He is now? They might have thought that He had gone to preach in some other part of the world, and we might think He is still somewhere in this world as He was before. So it was necessary for them and for us that they should see Him ascend.

Almighty GOD was very careful that there should be no mistake. Lest the disciples should think afterwards that they might have been deceived, and that He had not really gone up, He sent two Angels to them to make it quite sure that He had ascended into Heaven, and to say that He would come again in like manner as He went up.

Now let us think a little about Heaven, where JESUS CHRIST has gone. If you ask me where it is, I can't tell you. I can only say, "It is up

above." There were some people who used to think that Heaven was in the sun, because it is so bright and beautiful. Perhaps some little children think so now. There are some who think that this world of ours will one day be all changed and become Heaven.

But what do we know about Heaven? Only this: it is the place where GOD is. Heaven is the place where GOD especially manifests Himself; that is to say, where GOD shows Himself to Angels, and Saints, and those who are gathered there. It must be a very glorious place, for it is said that those who are there "see the King in His beauty;" and it must be a very happy place, for it is also said, "In Thy Presence there is the fulness of joy."

We cannot help thinking of Heaven as a place, but it is not like any place such as we can know. It is quite close to us even now, only we cannot see it. The Church is the Kingdom of Heaven upon earth.

There is something in the Old Testament which S. Paul uses to teach us about Heaven.

You know that, many years ago, GOD'S people, the Jews, worshipped Him in the tent called the "Tabernacle," and afterwards in a Temple that King Solomon built of wood, and stone, and gold, with many precious things.

Now the Temple and the Tabernacle were both alike in one thing—that within they were divided into two principal chambers. The outer one was called the "Holy Place," and the priest went into that Holy Place every day to offer incense upon

the golden altar. Beyond this Holy Place there was another, which was called the "Holy of Holies," or the "Most Holy Place." This was divided from the Holy Place by a most beautiful curtain called a Veil, embroidered with figures of gold. In this Most Holy Place there was the Ark, or chest, which contained within it the tables of stone on which GOD gave the Law, and some other precious things, and upon the top of it, at the two ends, there were golden cherubim. Resting upon this Ark, between the golden cherubim, there was always abiding a glorious Light, that no man had ever lighted, and that Light was a sign that GOD was present there.

Now, into this Most Holy Place where there was the Ark and the Presence of GOD, only the high priest was allowed to enter, and he only went in once a year. He went in behind the veil, carrying a basin of blood in his hand, which he sprinkled upon the Mercy Seat, making an "atonement," as it is called. By this he offered a sacrifice, that man might be at peace with GOD.

S. Paul tells us that the most Holy Place is like Heaven itself. As the high priest went in there only once, so JESUS went into Heaven. He went into Heaven to make an offering, that man might be reconciled and at peace with GOD. Heaven, then, is hidden from our senses as the place behind the veil was hidden from the sight of the Israelites. The high priest was out of sight when he went behind the veil. JESUS CHRIST in the Presence of GOD in Heaven cannot be seen, but He is giving

power to all that is done in His Church upon the earth.

If, then, any one asks you, "Where is Heaven?" you will say, "I can't tell." "How far is it?" "I don't know; GOD hasn't told me." "What can you tell me about it?" "I can only say that it is as if 'behind a veil,' in the Presence of GOD; and that JESUS CHRIST when He ascended went into Heaven," where our senses cannot follow Him, but we can look to Him by faith.

I said it is beautiful there. It is always beautiful on the other side of a cloud.

I remember once, when I was travelling by railroad, the railroad went over some very high hills, and as I looked out of the window I saw below me something most beautiful, I could not for a long time make out what it was. It was white, and shining so brightly that it quite dazzled my eyes. At last I remembered that in the valley below me there was a lake, and I saw that over this lake there was a heavy cloud of fog. I dare say on the lake it was very cold and damp, but I was looking down upon the other side, the top of the fog. I don't think I shall ever see anything more beautiful than that. It made me think of the brightness of Heaven. However dark things may seem to us because JESUS is hidden from us, remember that above all clouds, in the midst of the beauty of Heaven, shining with the beauty of GOD, is JESUS CHRIST our Lord Who ascended into Heaven.

Let us think of another thing now.

When we talk of the Ascension we must remember Who it is that ascended, in order that we may understand what the Ascension means and how great a thing it is to us.

Our Lord JESUS CHRIST has two natures: the Nature of GOD, which He always had with His Father in Heaven; and the nature of man, which He took of the Blessed Virgin Mary when He came into this world and was born at Bethlehem.

Now it is very wonderful to think of, but it is quite true, that all the time that JESUS CHRIST was here on earth, looking like a man, and dwelling among men, wearing our nature, suffering for us, He was always in Heaven as GOD. We are told that He is "One with the Father," and, being One with the Father, He did not leave Heaven when He came into this world. Even while He was in the world He was, as He says, "the Son of Man Who *is in* Heaven."

Now you may perhaps ask, "Did He ascend into Heaven as GOD or as Man?" When He went up, He went up as Man. His Godhead came into the world and joined Itself to our nature, and then, on Ascension Day It took that nature up into Heaven, that it might be made perfect in the glory of GOD.

If we think a moment we might perhaps say, "Why, of course, JESUS CHRIST must ascend into Heaven after His Resurrection. He came back, but His Body was changed. The stone could not hold it in the grave, nor the door shut it out of the

room where the Apostles were assembled. It was seen and touched in this world, but it did not belong to this world. It was a spiritual Body. It could not stay in this world; It must go up into the spiritual world, that is, into Heaven." JESUS says, "I am ascending to the Father."

This, then, is what we are to remember. That JESUS CHRIST, Who was always GOD in Heaven and Who came into this world as Man, ascended to the glory of GOD.

And He has never come back. The high priest came out from behind the veil when his work was done, but JESUS CHRIST'S work is not finished. When it is He will come again.

Now let us think of what we gain by His Ascension.

First of all we remember that JESUS told His disciples that He was going to prepare a place for them, and He said that He would come again and receive them to Himself, that where He is they may be also. And this is for all His people. So, because He went into Heaven, we shall go there too.

I think I hear some little child ask me, "Do you mean that that is where we go when we die?" No, my child, not when we die; though people sometimes say so by mistake. When we die we go to Paradise, as JESUS CHRIST did when He died on the Cross. Our bodies are laid in the grave, and our souls wait in Paradise until the Day of Resurrection. On the Day of Resurrection we all come

back again to this world, and then we shall see JESUS CHRIST, and He will gather His children round Him, and then those who are to be His children for ever will go back with Him to Heaven. So, after we are risen from the dead, if we are GOD's good children, we shall go to Heaven with souls and bodies to be for ever with JESUS CHRIST.

A second reason for the Ascension we learn from the Jewish High Priest. He went into the Holy Place to make an offering or sacrifice for the people. JESUS CHRIST is our Sacrifice, presenting Himself in Heaven. Perhaps we ask, "How can my sins be forgiven? JESUS died so long ago, and is up in Heaven out of sight." We know that they can be forgiven, because JESUS Who died has gone into Heaven and there He is making an offering for us.

A third reason we can think of.

We are told He went up to receive gifts for us. The great Gift that He received is the gift of the Holy Ghost, and from Heaven He sends that Gift to us to make us His Members, to give us His Life, to help us to live the Life of GOD on earth, that we may be ready to go and live with Him in Heaven.

If JESUS had not gone into Heaven the Holy Ghost could not have come to be with us. This is why JESUS once said that it was a good thing that He should go into Heaven, that we might have the Holy Ghost and Heavenly Life. What a wonderful and beautiful part of our faith the Ascension is!

JESUS, GOD and Man, has gone into Heaven.

There He intercedes for the forgiveness of the sins of His children. There He prepares a Home for them. From that beautiful place He sends the Holy Ghost to lead His children thither, that they may be with Him for ever. To this we can be looking forward.

Sometimes these things seem to us almost too good to be true. Let me tell you a little story. A nobleman in England, who had a grand castle, saw a man fall asleep in his garden, and he made his servants carry him in and put him in a beautiful bed. When the man woke up, they waited upon him and brought him all sorts of beautiful garments, and for one whole day they made him think that he was lord of the castle. The poor man did not know whether he were asleep or awake, but it seemed to him a beautiful life. That night, when he fell asleep again, they took him away, dressed him in his own things, and put him back again in the garden, and when he woke up, he hardly knew whether it was a dream or a reality.

It will not be like this with us. The beautiful things GOD has for His children are no dream, they do not last just for a little while. When we wake up in the Resurrection morning and ascend with our Lord it will be to be really changed, to receive truly GOD'S gifts, and to be with Him for ever.

"There's a Home for little children
Above the bright blue sky,
Where JESUS reigns in glory,
A Home of peace and joy."

XV.

HE SITTETH ON THE RIGHT HAND OF GOD.

REV. iv. 1–4.

After this I looked, and, behold, a door was opened in Heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

And immediately I was in the spirit; and, behold, a throne was set in Heaven, and One sat on the throne.

And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.

And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

WHEN JESUS CHRIST left the world where did He go?

We have already learnt that He ascended into Heaven.

But the Creed tells us something more. It does not simply say that He went into Heaven. It says, "HE SITTETH ON THE RIGHT HAND OF GOD," and this is to be our lesson now.

Why is He sitting there?

Sometimes, when you have been running about,

JESUS CHRIST ON HIS THRONE IN HEAVEN

or walking, or perhaps at work, you want to sit down and rest, do you not? JESUS CHRIST is sitting down; He is at rest. Do you remember that when He was here on earth He was very tired? He walked very far, doing good to people, and He worked very hard, and sometimes He needed rest. In Heaven the Human Nature of JESUS CHRIST is in perfect rest. He is always working now, but He is never tired.

There is another reason why people sit down.

Suppose that we are very tired before our work is done. What are we to do? Can we give up? No! We have to keep on whether we are tired or not: we must go on working until our work is done. But when we have finished we sit down, and put our hands together, and say, "I have done! I am so glad! Now I can sit still!"

When JESUS CHRIST was hanging upon the Cross, almost His last words were, "It is finished." A little while before that He had said, looking up to His Father in Heaven, "I have finished the work which Thou gavest Me to do." No one ever did such work as He did: no one ever worked so well. So we look up to Heaven and think of JESUS CHRIST sitting because His work on earth is done.

Do you not think that it might sometimes help us, to think of this as we go about our work? JESUS CHRIST Who worked so hard is now sitting at the right hand of GOD, and looks down upon His children. We may be sure that He smiles when He sees us, as if He would say to us, "Go on, My

children, and when your work is done you shall sit down with Me." Even as some little child now might run to its parent and say, "I have finished all you gave me to do, let me sit with you," so shall the children of GOD, when their work is finished, sit down with JESUS CHRIST their Lord.

Another reason why JESUS sits is to tell us of the office that He holds.

He is a Prophet, Priest, and King. A prophet stands to teach; a priest stands to offer sacrifice; a king sits upon his throne.

When we think of JESUS sitting in Heaven, we can remember that, now He is ascended into Heaven, we are to worship Him as our King. Of course He is a Prophet and a Priest, too, for He never lays aside that character which was given to Him when He was anointed by the Holy Ghost, but at the Ascension-tide we think of Him chiefly as a King.

It seems very grand and wonderful to think of JESUS CHRIST on the throne as King, so grand it might make us feel afraid. But we must not think of Him there as if He were separate from His children and did not care for them.

If you were to go, or be taken, to one of the palaces in London, into the presence of the Queen of England, she would be sitting upon her throne to receive you, and you would be expected to bow or make a courtesy before her. This would not mean that she did not care for you, or did not

want to see you. It would only mean that she was occupying her right position as Queen, and asking of you the respect that was due to one who holds that office.

JESUS CHRIST on His throne is our King, our Saviour King. He calls us to worship Him because He is so great, but in all his greatness He loves His children still.

But does He always sit in Heaven? No, I think not. There are times when kings and queens in this world stand to receive those who come to them.

Some years ago when I was in London, the King of another country came from a great distance to see the Queen of England, and I saw him pass along the streets on his way to the Queen's palace. When he came to the room where she was, she rose from her throne, and went down the steps, and went forward to meet him. She did this because he was a great king, and she wished to honour him. At another time there were some soldiers who had been fighting hard for their country and for their Queen, and many of them had been badly wounded; some of them had lost their limbs in the war. When they came back, the Queen sent for them that she might see them, and when these soldiers, scarred with their wounds, came into her presence, she stood up. She did not stand because they were kings, but she did stand to do them honour because they had been her

brave and faithful subjects and had suffered fighting for her.

Now, if you look at the story of the death of Stephen at the end of the seventh chapter of the Acts of the Apostles, you will read that, just before he died, he saw Heaven open and JESUS standing at the Right Hand of GOD; and that, when he saw that, he had courage to speak for Him in the midst of his enemies, and to lay down his life for Him, and to die crying out, "Lord JESUS, receive my spirit."

Yes. JESUS stands to encourage His soldiers to fight for Him, and to receive them to Himself when they lay down their lives for His sake; He delights to do them honour. "Those who honour Me, I will honour."

But there is something else we can think of.

If you could go to see some grand cathedral in England on Trinity Sunday, you would find a great number of people there, and as the service went on, and after the sermon was finished, instead of going away you would see the people all turn toward the altar, and kneeling or standing watch what was being done there. Presently you would see a chair brought out and placed in front of the altar, and in that chair the Bishop would sit. And then there would stand before him some men in white robes, and one by one these men would kneel down before him, and the Bishop would place his hands upon their heads; and then other men in

white robes would come near and place their hands, too, upon the heads of the kneeling men.

What are they doing? what does all that mean? It means that those who are there kneeling before the Bishop are being made Priests of the Church, and they are made so by the laying on of the Bishop's hands.

Listen to what he says, "Receive ye the Holy Ghost for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our hands."

Can the Bishop make the man a Priest himself? Can the Bishop give the Holy Ghost of himself? No! When he laid his hands upon me I was made a Priest and I received the Holy Ghost, but I did not think that it was the Bishop doing it. I knew that the Bishop was acting as the representative of JESUS CHRIST; that what he did, JESUS CHRIST was doing through him. It was JESUS CHRIST Who made me a Priest of His Church; it was from JESUS CHRIST that I received the Holy Ghost, but I received it through the Bishop. The Bishop acted in His Name and with His authority.

The Bishop sits when he gives the Holy Ghost and makes a man a Priest, to teach us that he acts in the Name and with the Authority of JESUS CHRIST in Heaven; for JESUS sits at the Right Hand of GOD, and from that place sends forth the Holy Ghost, His great Gift to His people.

We may think of JESUS then, seated in Heaven,

sending forth the Holy Ghost into His Church and blessing all His children who kneel before Him. I say blessing *all* His children; for, remember, it is not only those who are made Priests who get a blessing. The Priest receives indeed a special blessing, that he may be a Priest, and nothing but that blessing through the Bishop can make him such, but others are blessed as well. Every child who comes to be confirmed receives also the Holy Ghost by the laying on of the hands of the Bishop; and so with every child who is baptized, and with those who are married, and those who receive Absolution: all receive Gifts of the Holy Ghost from JESUS CHRIST, Who sits at the Right Hand of GOD blessing His people.

Perhaps you may think of this when you say your prayers. It will help to make you reverent, make you careful to kneel, make you earnest and thankful in looking upward. "I am kneeling before JESUS on His throne, and He stretches out His hand to bless me."

Perhaps now you will ask, "Does the Creed mean anything particular when it says, 'He sitteth on the *Right Hand* of GOD?' Would it not be enough if it said He was by GOD's Side?" No, I think there is a special reason for these words.

Of course we do not know just what this means, for Almighty GOD is a Spirit, and has no hands as we have, but still we can think of some things that this may teach us

Not long ago I went to a great dinner, and there I heard the one who had the charge of the dinner say to one who was present, "You will please sit at the right hand of the chairman," and I looked to see who he was speaking to, and it was a Bishop of the Church; and then I understood that he had picked out a bishop who was present, to put him at the right hand of the chairman, that he might give him the place of honour.

The right hand is more honourable than the left. You have all been taught that it is very bad manners to put out your left hand to shake hands with any one. You always give them the right hand because it is respectful. Only people who have never learnt manners offer their left hand. In the same way, it is not counted polite to hand a person a thing with the left hand. We may have to pick a thing up with our left hand, but we always put it into our right hand before we pass it to another. The right hand is the hand of honour and respect.

When we think of JESUS our Lord at the Right Hand of GOD, we understand that He is there in the place of highest honour. He has a right to this, for He is the Eternal Son of GOD; and He has earned the right, for no one ever did works worthy of such honour as those that He has done.

Again, when we think of our right hand and of our left, we know that the right hand is the stronger of the two, except, perhaps, with a few people who are, as we say, "left-handed." If we want to lift a

weight we take it with the right hand, and so if we want to strike a blow. So we may think that JESUS is at the Right Hand of GOD to tell us of His power. He is there exercising all the power of GOD. He is there able to do all things.

Perhaps this might help you. Sometimes you find it very hard to do right. Temptations are so great that you feel as if you must do wrong; you get so tired of trying, you seem to have no more strength. Might it not help you to think of JESUS at the Right Hand of GOD?

Supposing that at home you were sitting by the fire with your father and mother, quite happy and comfortable, and some one were to come into the room whose looks you did not like, and you felt afraid of him. You might turn and look at your father, but if he kept quite still and was not afraid, you would say, "I need not be afraid; my father is not." You might, perhaps, draw a little nearer to him, but you would feel quite sure that nothing could harm you. So we need not be afraid when we think of JESUS CHRIST. Nothing can harm His Church; nothing can harm any one of His little ones if they are near Him. Think of JESUS sitting quiet and still at the Right Hand of GOD. Turn and look at Him, and then, when you are tired, or vexed, or fretted, or afraid, it will be a help and encouragement to you. You will find it a real joy to think of JESUS at the Right Hand of GOD.

And just one thing more. We always take things in our right hand to give to others. Perhaps

the Right Hand of GOD means the place from which He can best give us gifts. All kinds of gifts come from Him, but chiefly spiritual gifts, the Holy Ghost and all the blessings in His Church.

This, then, that we learn in our Creed is to give us great happiness and joy. JESUS CHRIST has ascended into Heaven, and sitteth at the Right Hand of GOD. He has finished His suffering and is at rest; He reigns over His Kingdom and watches all His children; and He sends forth blessings to them for every need they have. He is able to do these things, for He is in the place of highest honour and greatest power; nothing can hurt or disturb Him, and of His Kingdom there is no end.

"Jesus high in glory,
Lend a listening ear
When we bow before Thee,
Children's praises hear."

XVI.

FROM THENCE HE SHALL COME.

1 THESS. iv. 13, 14, 16.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him.

For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of GOD; and the dead in Christ shall rise first.

OUR Lord JESUS CHRIST has ascended; He has gone away into Heaven. There, in the Presence of GOD, He sits at rest, and reigns over His people as their King.

But He will not always remain there. Does that seem strange to you? Does it seem as if JESUS CHRIST in Heaven must be at rest and peace always, His work done? No. His Kingdom must be perfected in glory. So we pray, Thy Kingdom come. He will come again. Our lesson in the Creed now is—

"FROM THENCE HE SHALL COME."

You will remember the beautiful story of His Ascension; how He stood on the Mount of Olives and blessed His disciples, and then was carried up

from them in a glorious cloud. And, then, you have not forgotten how out of that cloud came Angels, and the Angels stood by the Apostles and said, "*This same* JESUS, *Which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.*" That is the promise—that just as they had seen Him go, so should they see Him come again. They were out of doors in the clear daylight when He went up into the air; we shall see Him come in the air. He went away in the clouds, and so we are told, "*He maketh the clouds His chariot.*" He went away surrounded by Angels who sang their songs of triumph as He went up into Heaven: "*Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in;*" so we are told, "*The chariots of* GOD *are twenty thousand, even thousands of Angels;*" and just as we may believe that that bright cloud that received Him was a cloud of Angels, so shall we see Him come again and all the Angels of GOD with Him.

There are some people who do not understand this, and some people who think that JESUS CHRIST has come when He came back from the dead, and will never come into this world any more; but if any one should say such things to us, we must say, "No, He is coming again, for we are to see Him in the air; we are to see Him riding upon the clouds; we are to see Him surrounded by Angels." What a wonderful coming that will be!

And more than that. The text we have just read says, "Them which sleep in JESUS will GOD bring with Him;" and there is another text which says, "When He shall come to be glorified in His Saints," and in the Epistle of S. Jude, another which says, "The Lord cometh with ten thousand of His Saints."

This is one thing that we are to look forward to. Saints are GOD'S people; those who have lived holy lives here; who, when they sinned were very sorry and tried to sin no more: those are His Saints. Many of them have died and gone to Paradise, but when JESUS CHRIST comes again, we shall see them all coming with Him.

It will be a wonderful sight to see this glorious coming of JESUS CHRIST. What will all those people think who saw Him when He was on earth—all those people who despised Him, those people who did not believe in Him?—what will they think when they see Him coming in the clouds with Saints and Angels round Him? "They shall look on Him Whom they pierced."

I suppose that one of the reasons why JESUS must come again is that these people may see Him. When He was before the high priest, He said that some day they should see the "Son of Man coming in the clouds of Heaven." When He said this they cried out that He was blaspheming; they thought He was taking to Himself that which belonged to GOD alone. He must come that they may see that He spoke the truth; that He is the Son of Man, and that He has the glory of GOD.

But here there is something more wonderful still. JESUS CHRIST is the Son of GOD and He is the Son of Mary. He has two Natures; the Nature of GOD and the nature of man. When He was on the earth He was only seen as *Man*, the glory of GOD was hidden; the only thing that showed that GOD was with Him was His perfect goodness and His wonderful power. In everything else He was like any other man. But when He comes again in the clouds with the Angels and Saints, we shall see Him as GOD. The two Natures cannot be separated; He is always GOD and always Man since the time that He was Incarnate. But while on earth His Godhead was hidden: when He comes again we shall see Him in His glory, GOD and Man.

Think what it will be to see JESUS CHRIST Who worked and suffered for us, and to see as we look at Him that He is GOD. The whole glory of GOD is in Him. When we think of Him, when we kneel to say our prayers, when in His Church we try to worship Him, let us think of this wonderful day when we shall see Him, GOD and Man, in His glory. What a joy it will be to see, to hear Him, that is, if we have loved Him here.

I once knew a little child who was continually wishing for one thing. She said over and over again when she heard of our Lord JESUS CHRIST, when she was taught about Him, "Oh, how I wish I had seen JESUS when He was on earth!" Perhaps some of you remember that hymn—

"I think, when I read that sweet story of old,
When JESUS was here among men,
How He called little children like lambs to His fold,
I should like to have been with Him then."

This little girl used to sing this hymn, and when she had sung it, she used to say, "Oh, yes! I wish I had seen Him."

Now, very likely, many of you have wished just as she did. When you have thought of JESUS CHRIST as a little Child in the manger at Bethlehem did you not wish that you could have been there to look at the Holy Babe, and perhaps take Him in your arms? And when you have thought of Him suffering and dying on the Cross, have you ever wished that you could have been there and done something to comfort and help Him? It is of no use to wish that, but we may think that some day we shall see Him—the same JESUS Who was a little Child, and afterwards called little children to Him and blessed them; the same JESUS Who suffered and died for His children. They saw Him then, and we shall see Him, too, but with this difference; they saw Him as Man, we shall see Him with all the glory of GOD. How glad it will make us!

There is another reason why we may wish to see Him. Sometimes we hear of some one who has been very good to one that we love. I heard once of a lady who was visiting a large city, and in that city there lived a man who had been very good to

a friend of hers a long time before. She had never seen or known this person herself, but she took a great deal of pains to find him out. She thought, "I must see him because he was so kind." At last, when she found him, she said, "I don't know you, and you don't know who I am, but I wanted to see you because you were so good and kind to my friend that I loved; don't you remember how much you did for her? She has often told me about it, and I wanted to see you." Now that is one feeling that we may have about JESUS CHRIST: He has been good not only to us, but to all whom we love.

Perhaps if you knew some one who was very fond of little children and was very good to them you would say, "How I should like to see him!" So we may think of JESUS CHRIST Who blessed the little children, Who has comforted our fathers and mothers, Who has been good to all who are dear to us, Who died for all, Who is preparing a place for us all, and has taken many of our friends to be with Him in His beautiful Paradise; we may think of Him and long to see Him because of His wonderful love.

But now we may ask, "When He comes, where will He come? Is He coming back again to this world where He suffered so much?" Yes, He is coming back to this world, but we do not know what part of it. There is a text which says, "*His feet shall stand on the Mount of Olives;*" so we

may think that JESUS will come back again, and stand upon that very place from which He went up into Heaven. Jerusalem was His own city, and He loved it, and He may come back there. Of this we cannot be sure, only we know that He will come back to this very world in which we live.

We do not know that we shall be alive to see Him come. A little girl said to me one day that her baby brother had gone to sleep in his little bed. The child was dead, and they had laid him in his little coffin, and she had seen him sleeping there. So, some day, we shall die. We shall fall asleep. Our friends will see us in our coffin. Then we shall be laid in the grave. Our souls will go to Paradise, and there they will rest a little while—our bodies in the grave, our souls in Paradise.

How long we shall stay there we do not know, but we shall some day rise again; that is, our souls will come back to our bodies, and soul and body together will come back to this world. This will be when JESUS CHRIST comes. "*Them that sleep in JESUS will GOD bring with Him.*"

We do not know that we shall come back to the same place that we lived in. If JESUS stands upon the Mount of Olives, we shall be there with Him, that we may be near Him and see Him, and, after that, if we are among His children, we shall go to be with Him in Heaven.

Perhaps this is different from what you have thought before. Some years ago I went to see a

little child who was dying, and, while I knelt beside her and prayed for her, her soul left her body and went to GOD in Paradise. Her sister, who was about ten years old, was sleeping in the next room. They called her to see her sister die. The poor little girl jumped up only half awake and very much frightened, and she cried out, "Where is the Angel into which Minnie has turned?" She thought that when children died they were turned into Angels, and I have known grown-up people think the same; but that is a mistake, Angels are different from children. We cannot become Angels. We go to Paradise. We shall come back again. Our souls will have the same bodies that we had before we died. Only they will become spiritual bodies, like the risen body of Christ.

There is another thing, which perhaps you have heard of. There are some people who say that the souls of the dead can come back to this world. There are people who pretend, if you give them money, that they can bring back the souls of your friends who have gone, and can talk to them and tell you what they say. These people are called "Spiritualists," and be sure that you never have anything to do with them. They are all liars and deceivers. If any of them should ever say to you, "I can bring back your father or mother and speak to them for you," say, "I know that is a lie, for GOD will never let my mother come back that you may make money out of her." Never have anything to do with such people or speak to them

if you can help it. They are very bad people, all of them. Our friends do not come back in this way, but they will come back body and soul when JESUS CHRIST Himself comes.

Now, if you ask me when He will come and our friends with Him, I do not know. We do not know when it will be; we only know that He is coming. This is best for us, for if we knew that the coming of JESUS CHRIST was a long way off we might say, "It is so far off it will not be in my time," and so forget all about it; and if we knew that JESUS was coming very soon we might be tempted to say, "It is no use studying or working; it is no use doing anything more if JESUS CHRIST is coming," and so we should not do our work.

It is beautiful to think that JESUS loves the world and loves each one of us so much that He is coming again to gather us round about Him here. Let us think of this, and then let us try to do everything as we should like Him to find us doing it if He were to come now.

He wants His children to live so. He wants them, too, to be watching for the time when He will come. Perhaps you have read, in a beautiful story-book, of some little children who lived in a fine house in a pleasant street, and how every evening, when it began to get dark, they always ran to the window and stood there watching and waiting to see the man run fast by and light the lamps. They liked to see the streets lighted up, and when

the light shone upon their faces they clapped their hands with pleasure. What a much greater lighting up it will be when JESUS comes! How He will light up all the world and make the faces of His children shine! They will shine then, not with any light that man can make, but with the very glory of GOD, which is seen in the Face of JESUS CHRIST.

My children, let us ask ourselves, "Am I thinking of the coming of JESUS CHRIST? Am I looking forward to it? Am I the kind of boy or the kind of girl that He wants me to be, that I would like to be, when He comes to take me to be among His children in glory everlasting?"

"O joy to live for Thee!
O joy in Thee to die!
O very joy of joys to see
Thy Face eternally!"

XVII.

TO JUDGE THE QUICK AND THE DEAD.

REV. XX. 11–13.

And I saw a great white throne, and Him that sat on it, from Whose Face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before GOD; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

OUR Lord JESUS CHRIST is coming again, and when He comes He will gather all people round about Him, and will take His children to be with Himself. But before He can take His children away into His glorious Heaven, there is something else that He has to do, and it is this that the Creed speaks of in the words, "HE SHALL COME AGAIN WITH GLORY TO JUDGE BOTH THE QUICK AND THE DEAD."

We must understand just what these words mean. The word "quick" does not mean here those who move about quickly, good, bright, active

JESUS CHRIST ON HIS THRONE TO JUDGE.

children. It is an old word. It means "the living." It means those who are alive at the time when JESUS comes again. He will come suddenly and unexpectedly, and when He comes all the dead will come back to the world. But there will be some who are not dead: those are the quick. So when we say, "quick and dead," we mean everyone; that no one will be left out, no one will be forgotten, no one can escape; all will be gathered together and brought before Him that He may judge them. Do we really mean every one? Yes, every one; not one of GOD'S Saints, not one little child will be left out. On that day, when we ourselves, whether we are among the living or among those who have been dead, stand before JESUS CHRIST, we shall see all the Saints of GOD. The Blessed Virgin Mary will be there, S. Paul, S. James, S. John and all the Apostles; all those who lived before them—all the prophets that you have read of, Isaiah, Jeremiah, Daniel; before them, too,—Abraham, Isaac and Jacob, and so right back to Adam and Eve. From Adam and Eve, down to the last little child who was born to-day, or who will be born just when our Lord comes, every one will be gathered together. It will be the general judgment. The text you have read says that the small and great will stand before the great white throne on which JESUS CHRIST, the Son of GOD, will sit in that day.

You will notice that this judging is not simply

something which happens in their own hearts. In one way we are all judged now. I remember a little girl once came to me to confess a sin, something very wrong that she had done, and she said, "I feel as if every one was looking at me." Of course this was only her fancy, for no one knew what she had done, but in her own heart she was judged and felt as if she were condemned. A great many other children have felt in the same way, especially when they have done wrong for the first time. It seems as if father or mother must know; when teacher speaks to them at school they think that teacher knows what they are thinking about. All this we know now when we are judged in our own hearts, but when JESUS CHRIST comes to judge it will be quite different, because then we shall stand before the throne of GOD to give an account of all that we have done, and then every one will see us; the small and the great, the children and grown-up people, the rich and the poor, the living and the dead, no one left out; and every one will know everything that all the rest have done.

Perhaps this thought may make us a little afraid, but it will be a very good thing for us if it makes us careful never to do anything by which we shall feel uncomfortable in ourselves, and never to do anything which we shall be afraid or ashamed for others to know when we stand before JESUS CHRIST, our Judge. "*Make me a clean heart, O GOD.*"

Perhaps we may think it strange to speak of the

Blessed Virgin Mary and all the Saints being judged, but that is because we do not understand what judgment really means. When something has happened to a man that looks like a punishment, people say that it is a "judgment" upon him. When a man has been brought up in a court of justice and punished for doing wrong, people say that the judge has judged him.

But judgment does not mean only this. It does not always mean to "punish;" it means "examination," finding out what sort of people we are, and whether we ought to be punished or whether we deserve to be rewarded. That is judging; finding out the good and the bad, separating one from the other.

Perhaps you will understand this better by thinking of it in this way. A little girl does a piece of needlework at school, and takes it up to her teacher. The teacher looks at it, turns it all over, pulls at it to try the stitches, holds it up to the light that she may see it well, and then she says what she thinks of it; either, "You have done very nicely," or else, "That will not do at all; look at all those cat's teeth." So the piece of work is judged. In the same way boys may have sums to do, and may take up their examples to the teacher, when they have worked them, and show their slates. The teacher looks them all over, and marks those which are done right, and says the others are done wrong, and must be done over again. That is judging between right and wrong. Only there is this

difference. When things are not done right now, we can do them over again, but when JESUS CHRIST comes to judge, there will be no more any time to put right the things that have been wrong; as JESUS finds them they will remain for ever.

And then there will be a separation. I remember some years ago seeing two large flocks of sheep being driven to market. They came down different roads, but when they came to the same road, although the men tried to keep them apart, the two flocks got mixed together. It was impossible to separate them on the road, so they were driven to the market as one large flock. When they got there they were all put in a large pen together. There was an empty pen by the side, and the men began to take out the sheep of one flock one by one, and put them into this empty pen. They were able to pick out a great many, but at last there were some left on which the marks were not quite distinct, and they could not tell to whom they belonged. Then the men almost quarrelled, but one of them said, "I shall go and fetch my master; he will know his sheep." So he hurried away, and presently I saw the master coming. He stood by the pen of sheep, and pointed out one after the other, "That is my sheep, and that is mine;" and so they were taken away and the two flocks were separated.

As I saw him standing there picking out his sheep, I thought to myself, "That is like the Day of Judgment." The good and the bad are all

mixed together, we cannot tell which are good and which are bad, but when the Master comes He will know at once, and will pick out His own sheep, and put them into His own fold, and leave the others out. JESUS CHRIST is the Master, the Good Shepherd Who knows His sheep.

Perhaps you may understand about the Judgment better if you look back again to the chapter on our Lord's Descent into Hell.

You will find a Judgment spoken of there. As soon as a man dies he is judged. The good and bad are not mixed together in the other world. Each one when he dies goes before GOD, and GOD sees what sort of man he is, and puts him in the place to which his life shows he belongs.

That Judgment of each one by himself at death is called the Particular Judgment.

But that is not the same as the Judgment we are now thinking about. This one is quite different.

If you think for a moment you will easily see why there must be two Judgments.

We never know what people really are while they are alive. We cannot read their hearts, and we do not know what secret sins they may have.

So we do not know what becomes of them when they die. We cannot tell whether GOD has found them good or bad, nor where He has put them. This is one of the reasons why we go on praying for people after they are dead.

But some day we are all to know what the life of every one has been, and what sort of people GOD found them when they died. This will be when JESUS comes again. Then all will be gathered together, that every one may see and know who is going to Heaven with GOD, and who will be in Hell away from Him.

Think again. If we saw some people in Heaven whom we thought were not good, and others in Hell whom every one thought good when they were alive, we might wonder very much. Some people might even think that GOD had not been fair. Many of those in Hell will be very much surprised when they find themselves there, and might cry out against GOD.

But GOD is just in all He does, and He wills that all His children should know this. So when JESUS comes to judge He will sit on His Throne, and all will come there, and all will know everything about every one. We shall see all their lives, and know who has been really good, or really sorry, so that GOD could forgive; and then all will see that GOD has judged justly, and that only those are in Hell who have really turned away from GOD, and that all those in Heaven are those who really loved Him.

This Judgment is the great and last day of separation, and to distinguish it from the Particular Judgment at death, it is called the *General Judgment.*

So, then, you must always remember the

two Judgments. The first is the PARTICULAR JUDGMENT, when each dies and goes to stand alone before GOD. The second is the GENERAL JUDGMENT, when JESUS comes at the end of the world and all people stand before Him together.

I do not know which is the hardest to think of. To stand before GOD alone seems very terrible, but to stand before Him with all the world, and every one knowing everything about us, seems worse.

But there is this beautiful thing for us. The Particular Judgment is that by which all is decided, so when GOD'S good children and all His Saints come before Him at the General Judgment they will not be afraid. It will be all right then. They will know that they have only come there that all may see them; that all may know why they are going to Heaven; that they are not going to Heaven because they are GOD'S favourites, but that Almighty GOD has judged every one justly.

You will perhaps notice that I have said that GOD judges us, and also that it is JESUS CHRIST on His Throne Who does this, and you may wonder if this is all the same thing.

It would be quite right to ask such a question, and the answer would teach two things.

First, we must remember that JESUS CHRIST is GOD. He appeared on earth as Man, and He

will be seen sitting on His Throne as the Son of Man. This will be so that all may know Him. How terrible it will be for those who rejected Him and for those who crucified Him to see Him then! "They shall look on Him Whom they pierced."

But He will not look as He did when He was on earth before. Then He looked only like a Man; all His glory was hidden. But on His Throne His glory will shine out through His Manhood, and all will see that He is GOD Incarnate, GOD and Man, GOD made Man.

The second thing we learn about JESUS judging is that it is GOD the Father Himself Who has made Him Judge. "The Father judgeth no man, but hath committed all judgment unto the Son, because He is the Son of Man." It is the Father's will that JESUS CHRIST Who came to save should also come to judge.

Some people seem quite to forget this. I have heard people talk as if they thought that the Father is to be the Judge, and that when He is going to punish the wicked, the Son will save them from the Father's punishment. But you see that this is quite wrong. It is the Son of GOD, JESUS CHRIST the Saviour, Who is the Judge, and there will be no one to save the wicked then.

It will be too late. JESUS will save us from our sins now, if we are really sorry, and pray and confess them, and then we shall be glad when we see Him on His Throne. But if we are not forgiven and saved from sins before we die, we

shall not be saved at all; and instead of being glad to see Him, we shall only be afraid, and some will wish that the very hills would fall on them, and hide them from the sight of JESUS CHRIST on His Throne.[1]

We are to look forward, then, to this day when JESUS CHRIST will come to judge, and to remember that we ourselves shall be judged then. Now, when we think of this, perhaps it may make us a little afraid. It is a good thing to be afraid sometimes. There are many people who are only kept from doing wrong by fear. Of course it would always be best to do right because we love GOD; but some people do not love GOD enough for this, and it is better to be kept from sin by fear, than to fall into sin at all. We ought to be afraid when we think of the Judgment, for it is a terrible thing to stand before GOD with the account of our life; and all who really believe in the Judgment are afraid. So you must not think it strange, or think that there is anything wrong when you feel that the thought of JESUS coming again to sit on His white throne makes you, as we say, "tremble."

There was once a man in the court of a king—I think it was the King of Hungary—who said he did not believe in the Judgment, he didn't care anything at all about it; and when he heard a sermon preached upon JESUS CHRIST coming to judge, he only laughed at it.

[1] Rev. vi. 15, 16.

Now this man was the brother of the king himself. It was a custom in the country where he lived that, whenever the king was going to put any man to death for whatever crime, a trumpeter was sent to the door of his house to blow a trumpet. The man knew that that was the signal that he was to be executed.

When the king heard his brother say that he was not afraid of the Judgment, that he didn't believe in it, he called his trumpeter, and he said, "Go to-night, when all are asleep, and stand outside my brother's door and blow your trumpet."

When the brother heard the trumpet, he jumped from his bed in terror and ran to the king, asking what he had done wrong, and begging him to spare his life. The king said, "You said you were not afraid to die, that you were not afraid of the Day of Judgment; what are you afraid of now?" So he taught him this good lesson, that if he were afraid to die, he had reason also to be afraid of the time when JESUS CHRIST would come to judge the world.

My children, let us always think of this time of judging. Don't forget it; don't say, "I don't like to think of it;" but learn to pray every day to JESUS CHRIST, and say—

"We believe that Thou shalt come to be our Judge.

"We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood."

XVIII.

THE HOLY GHOST, THE LORD.

1 Cor. ii. 9–11.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which GOD hath prepared for them that love Him.

But GOD hath revealed them unto us by His Spirit for the Spirit searcheth all things, yea, the deep things of GOD.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of GOD knoweth no man, but the Spirit of GOD.

You will notice, in the list of Instructions in the table of contents, that there are two upon the Holy Ghost, the first one on "The Lord," the next one "The Life-Giver." Neither of these names comes in the Apostles' Creed. I have taken them from the Nicene Creed, and I have done this because it is very important for you to know what these two words mean; and you must know these two words if you are to understand Who the Holy Ghost is, and also what the Holy Ghost does for us. Our Instruction now will be on the Holy Ghost Himself, and the next Instruction on what the Holy Ghost does for the Children of God.

The Holy Ghost, the Lord.

Now you will notice at once that we use in the third part of the Creed the same words that we say of the Father and of the Son. We say, "I believe in." By these words the Creed teaches you at once that we think the same thing of the Holy Ghost that we do of the Father. That is to say, that we acknowledge Him as God. We could not say in the Creed, "I believe in," if He were not God. We might respect Him, we might love Him, we might follow His teachings, but we could not say that we believe in Him if we did not think Him to be God.

You all know that the Church of God, to which you belong, believes in the Mystery of the Ever-blessed Trinity. The Mystery of the Ever-blessed Trinity is, that there are Three Persons in One God. These Three Persons are equal in all things. We call Them the First, Second, and Third Person; the Father, the Son, and the Holy Ghost. But let me remind you that when we speak of Them as first, second, and third, we do not mean that they come One after the Other. The reason why we put them in this order is this. The Father is the First Person because He has Life in Himself. The Son is the Second Person because He has His Life from the Father. The Holy Ghost is the Third Person because He has His Life from the Father and the Son. But though we put Them in this order, each Person is God; each Person

is eternal, has no beginning and no end; and each Person is to be believed in. That is what we mean when we call the Holy Ghost, Lord. We believe in Him as we do in the Father and the Son, we believe in Him as GOD. So when we think of GOD the Holy Ghost, we must be very reverent. Our thoughts must be only those thoughts that GOD gives us in His Word, and we must be very careful, neither by word nor deed, to seem to put the Holy Ghost in any lower place than we do the Father or the Son; and we must say that part of the Creed which begins, "I believe in the Holy Ghost," with as much faith and courage as we do the other. You will see other reasons for this when we come to our next Instruction.

If you are thoughtful children you will have noticed already that I said that the Holy Ghost has His Life from the Father and the Son. This has been to some people a thing hard to understand, and many still think that He has His Life from the Father only. Neither I nor any one can explain it to you, because it is a mystery, and a mystery is a thing that we cannot understand now, but perhaps I can help you to see that it must be so.

If a person looks in a glass his image is there, and it is exactly like him. Now, if on a cold day he looks in the glass and breathes, the breath will be seen coming out of his mouth, and in the image in the glass the breath will be seen too, or it would

not be a perfect likeness. Now GOD the Holy Spirit proceeds from the Father, and He is sometimes called "the Breath of GOD;" but the Son is the Image or exact Likeness of the Father, not an image like the face in the glass, but a living Image. So then, if He is the likeness of the Father, the Holy Spirit, the Breath of GOD, must proceed from Him, too. So we believe, as the Nicene Creed says, that "He proceedeth," that is, He "comes forth," from the Father and the Son.

You may think of another reason why this must be so. JESUS CHRIST, the Son of GOD, said, "I and My Father are One." And again, "What the Father doeth, the Son doeth likewise." Now, if the Spirit proceeded from the Father alone, there would be something in the Life of the Father which the Son did not have, and the Father would be doing something in which the Son had no part; they would not, therefore, be perfectly One.

So, then, the Children of GOD must always believe as part of their faith that the Holy Ghost comes forth from the Father and the Son.

I suppose you all remember when GOD the Holy Ghost came into the world. He always had proceeded from the Father and the Son, and He always has worked in the world from the beginning. But there was a special day when He came to men, to be with them, to live in them.

We call this day Whitsun Day, or Pentecost. After JESUS CHRIST went up into Heaven the

THE COMING OF GOD THE HOLY GHOST.

Apostles waited in Jerusalem praying until the Holy Ghost came. JESUS had promised that He should come, and they knew He would keep His word.

Our picture shows us how He came. There was a sound like a mighty wind, and then a bright light as of a fire filled the room, and rested like a tongue on the heads of all who were there, and they were all filled with the Holy Ghost! What a wonderful day that was to them! You must read the whole story in the second chapter of the Acts of the Apostles.

The Holy Ghost has never gone away again. He will be in the world until the end.

Now let us think of some things in the Bible that show us that the Holy Ghost is GOD. If you read the first two verses in the Bible you will see that it is said, "The Spirit of GOD moved upon the face of the waters." We are told of the creation of the heaven and the earth, but when all these things were made, the Spirit of GOD was already there. He was not created or made; He is before all things, for He is GOD.

There is a text in the Bible which says, "The Spirit of the Lord hath filled the whole earth." It is only GOD Who is everywhere; the Holy Ghost could not fill the earth unless He were GOD. How beautiful to think of! Wherever we are, in whatever part of the world, there is a Living Being, GOD is there. We can never feel as if we, or

anything else, were out of sight of GOD, for GOD the Holy Spirit is everywhere. There is a word, that you ought to know, that means being everywhere; it is, "omnipresent." The Holy Ghost is Omnipresent; He is GOD.

Again, the Nicene Creed tells us, "He spake by the prophets." Now, in the first verse of the Epistle to the Hebrews we are told that "GOD spake in times past unto the fathers by the prophets," and S. Peter tells us that "holy men of GOD spake as they were moved by the Holy Ghost." From these words it is quite clear that they thought the Holy Ghost was GOD. And, indeed, it must be so if He were to teach the things of GOD. He could not do this unless He were GOD, as the text at the beginning of your Instruction says. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of GOD." Because He spoke to the prophets and told them the Will of GOD, we know that He must be GOD.

Do you notice that He is always spoken of by the Church as the Holy Spirit? And He is called "Holy," not because He has been made Holy, as sometimes men are spoken of whom GOD has made saints, but because He is Holy in Himself. Now there is none Holy but GOD. If, therefore, the Church always speaks of the Spirit as Holy, it must mean to teach us that the Spirit is GOD. That is worth remembering.

The Spirit, Who is in all the world, is not a kind of second GOD, something less than GOD, but He is the Holy GOD Himself.

Another reason that we can learn from the Holy Scriptures for believing Him to be GOD, is that which S. Paul tells us when in his First Epistle to the Corinthians he warns us to be very careful not to sin, and especially not to sin in any way with our bodies. The reason that he gives for this is, that the body is the Temple of the Holy Ghost. Now we never build a temple except for Almighty GOD. Then, if S. Paul says that we are "Temples of the Holy Ghost," and says in another place that we are the "Temple of the Living GOD," he must have believed, and he must want us to believe, that the Holy Ghost is GOD.

But when are we made Temples of GOD? It is when we are baptized. Now, you have often seen a Baptism, and you have listened to the words that the Priest said when he poured water over the child that he was baptizing, and have noticed that he always says, "I baptize thee in the Name of the Father and of the Son and of the Holy Ghost."

When this is done we are said to be baptized in the Name of GOD. We use these words because our Lord JESUS CHRIST appointed them. He could not have put these three Names together in the form of Baptism, and made them so important that there is no Baptism without them, if He had not intended us to believe the same thing of all Three. If a little child is baptized in the Name

of the Father and of the Son because these are Two Persons in the Godhead, and he is baptized at the same time in the Name of the Holy Ghost, the Holy Ghost must also be a Person in the Godhead. He must be GOD.

We know that in Baptism it is the Holy Spirit Who makes that which the Priest does to be of any good to the child. A child is "*born of water and of the Spirit.*" Let us always reverence our Baptism, because the Spirit, by Whom we receive our Spiritual Birth, is GOD.

We learn the same thing from that form of Grace, as we call it, which is taken from the Bible, and is given at the end of the Morning and Evening Prayer in Church: "The Grace of our Lord JESUS CHRIST, and the Love of GOD, and the Fellowship of the Holy Ghost, be with us all evermore." It would be useless to ask that we might be evermore kept in the fellowship of the Holy Ghost if He were not GOD.

There is also a story in the Bible which teaches us the same wonderful truth, the story of Ananias and Sapphira in the book of the Acts of the Apostles. We read that Ananias sold some land and brought a part of the money and gave it to S. Peter for the poor, pretending that he was giving the whole. When he did this, of course he lied. And Peter said to him, "*Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto GOD.*" And then you remember that Ananias fell down dead. Peter

could never have used those words if he had not believed that the Holy Ghost is GOD, and Ananias would not have died if it had not been true that the lie was against GOD.

So, children, we may not be able to understand all these things that we are talking of, but as good children of GOD we believe them; we believe in the Holy Ghost—the Lord.

Now, if we believe in the Holy Ghost as GOD, we must give Him the same worship that we give the Father and the Son. And this is what the Church teaches her children. You remember quite well the first sentences of the Litany in the Prayer-Book:—

"O GOD the Father, of Heaven: have mercy upon us miserable sinners.

"O GOD the Son, Redeemer of the world: have mercy upon us miserable sinners.

"O GOD the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

"O holy, blessed, and glorious Trinity, three Persons and one GOD: have mercy upon us miserable sinners."

Here the Church teaches her children to say the same words to each Person of the Holy Trinity. We pray to the Father. We pray to the Son. We pray to the Holy Ghost.

So, too, in that beautiful hymn which we call the Te Deum:—

"We praise Thee, O GOD; we acknowledge Thee to be the Lord. . . .

"The Father of an infinite Majesty;

"Thine honourable, true, and only Son;

"Also the Holy Ghost, the Comforter."

In the service for the Ordaining of Priests, and in the Consecration of Bishops, our Church puts another prayer:—

> "Come, Holy Ghost, eternal GOD,
> Proceeding from above,
> Both from the Father and the Son,
> The GOD of peace and love."

So we see how important the words are which we find in the Nicene Creed,—"The Holy Ghost . . . Who with the Father and the Son together is worshipped and glorified." And then again what we say so often before the Lord's Prayer, "Lord have mercy upon us." We pray first to Father and Son, and then the third time to the Holy Ghost.

To remember that the Holy Ghost is GOD will make us very quiet and reverent in our life. Wherever I am, GOD the Holy Ghost is with me. This might make me very thoughtful, and it might keep me from doing a great many things that are wrong. How can I sin against the Holy Ghost? How can I forget that wonderful Presence with me? How can I ever do anything that would grieve Him? And it would make us very careful to keep our bodies from any kind of sin; especially from all sins that would make the body not pure.

Never forget that the body is the Temple of the Holy Ghost, and the Holy Ghost is GOD.

We would not injure the house in which any one lived whom we respected. How shall we dare to injure, to defile, to make impure, the body which is the Temple of GOD? I shall tell you in our next Instruction how GOD the Holy Ghost sanctifies, or makes us holy. But this very thought ought to help us: "The Holy Ghost dwells in me; how holy, then, I must be!" Might you not, all of you, try to think more of this? Pray more to GOD the Holy Ghost. Honour Him more. Try more and more to live as those in whom GOD the Holy Ghost dwells.

"SPIRIT of purity and grace,
Our weakness, pitying, see:
O make our hearts Thy dwelling-place,
And worthier Thee."

XIX.

THE HOLY GHOST—THE LIFE-GIVER.

S. JOHN iii. 1–8.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night and said unto Him, Rabbi, we know that Thou art a teacher come from GOD: for no man can do these miracles that Thou doest, except GOD be with him.

JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of GOD.

Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of GOD. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.

THE Holy Ghost is the Third Person of the Ever-blessed Trinity. He is GOD. When we speak of the Holy Ghost and of His work, we must never forget this—that He is not simply a power from God

but He is GOD Himself. We are to pray to Him; we are to worship Him as much as we do the Father and the Son. We are, as the Catechism says, "to love Him with all our heart, and soul, and mind, and strength;" that is our duty to GOD.

We are now going to think of the one great work that GOD the Holy Ghost does for man, and when we think of that great work we must never forget that He is GOD.

THE HOLY GHOST—THE LIFE-GIVER.

Now the Creeds of the Church, the Holy Scriptures, and the Church Catechism which, as you know, gathers up the teaching of the Church, teach us that although GOD is One, yet there are some things which are said of each Person acting separately.

"What dost thou chiefly learn in these Articles of thy Belief?—

"First, I learn to believe in GOD the Father, Who hath made me, and all the world.

"Secondly, in GOD the Son, Who hath redeemed me, and all mankind.

"Thirdly, in GOD the Holy Ghost, Who sanctifieth me, and all the elect people of GOD."

We will now think of this third sentence, which tells us of that which GOD the Holy Ghost does.

The Catechism says that GOD the Holy Ghost "sanctifieth all the elect people of GOD." To "sanctify" is to "make holy." To make holy is not simply to prevent our doing some things that

are wrong, but to change all that is bad and make it good. A holy person is not simply a person who does some good things, but a person who is good in his very nature and character.

When GOD made man we are told that "*GOD saw all the things which He had made, and, behold, they were very good.*" Why is it that man is not holy and good? It is because man fell into sin. Our first parents, Adam and Eve, were tried by GOD whether or not they would obey Him, and GOD warned them that if they disobeyed, they would die. They disobeyed, and died. That is to say—when GOD made them He breathed into them His own Life, when they sinned they lost that Life of GOD and became dead souls. It is for this reason that man finds it so hard to be holy, so hard to be good. Indeed, how is it possible that those whose souls are dead because of sin, can ever be holy and please GOD Who is Life and Light? They never could be holy if it were not for the work of GOD the Holy Ghost.

There are three Creeds in the Church, two of which we say in service on every Sunday; one in the Morning Prayer, and the other at the time of the Holy Communion. This second Creed, which is used at the time of Holy Communion, is called the Nicene Creed because it was drawn up at a Council of Bishops held in Nicæa in A.D. 325. In this Creed the Name we are thinking of now is given to GOD the Holy Ghost. It tells us something of His work for us and how He sanctifies

us. He is called in it "the Lord, and Giver of Life."

Now, sometimes, when people say these words, they say them as if they meant that He was Lord of Life and Giver of Life, but they ought not to say them so, but to make a little stop after the word "Lord." The words mean that in Himself He is Lord, but that in His relation to us He is the Giver of Life, or the Life-Giver. I have already spoken to you in your last Instruction about His title of Lord; let me explain to you just what I mean by the words, "in His relation to us."

We might speak of a certain man and say, "That is a man, and my father." We should mean that in himself, in his own character, he is a man, but in his relation to myself, he is my father. So I might speak of some boy in Sunday-school who had a sister at home called Mary. I might speak of him as "that boy and brother of Mary." I should mean that he is a boy himself, but in his relation to Mary he is her brother, not her friend or cousin. So here, the Holy Ghost is Lord in Himself, but in His relation to us He is the Life-Giver, or Giver of Life.

We must now try to think how He gives us Life.

We have just said that our first parents lost the Life of GOD by their sin. All the children who are born into the world, as children of Adam and Eve, are born without that Life of GOD; they could not give it to their children, for they had lost it

themselves. JESUS CHRIST the Son of GOD came into this world and took our nature that He might bring the Life of GOD again into the world. When He took that nature it was by the power of the Holy Ghost; as the Creed says, "He was Incarnate by the Holy Ghost of the Virgin Mary." That was His first step in giving us Life.

Then the Holy Ghost was in JESUS CHRIST in all His work on earth, and it was by His power that JESUS CHRIST offered Himself a Sacrifice for our sins. By the power of the same Spirit He rose from the dead on Easter Day, and by that same power He ascended into Heaven to appear at the Right Hand of GOD for us.

All these are steps in the great work by which GOD the Holy Ghost shows Himself the Life-Giver.

The last step is that by which the Life comes to ourselves, and that is in our Baptism.

When Nicodemus came to JESUS CHRIST by night, JESUS told him that except a man were born of water and the Spirit, he could not enter into the Kingdom of GOD. He said this because it is when we are baptized we receive the Spiritual Life that GOD the Holy Ghost gives us. We call the time when we come into the world and have our natural life, our *birth*, and so it is quite right to speak of the time when we receive our Spiritual Life as the time when we are "born again." We are born again by the power of the Holy Ghost. We receive the Life of GOD. So GOD the Holy Ghost is to us the Life-Giver.

This is the beginning of His work of sanctifying each one of us, or making us holy.

The children of GOD should think very much of this Gift which they received when they were baptized. The Queen of England has a beautiful diamond, one of the most beautiful in the world, called the Kohinoor. This diamond is most carefully guarded. It is not often that people are allowed to see it, but when it is exhibited there are always men placed on the watch lest any one should steal it. And yet, after all, this diamond is of no use; it is simply a beautiful thing to look at, and though it is said to be worth an immense sum of money, the money cannot be really used because it is all, as we say, locked up in the diamond. If men take such care of this, which is a mere stone of earth, what care we ought to take of the precious jewel that GOD has given to us, that is not only shining in itself, but has the power to make us pure and bright, and shining with the Likeness of GOD. My great treasure is the Life of GOD that the Holy Ghost, the Life-Giver, has given me; let me always watch lest Satan or his evil angels should steal it away.

But this is not the only gift that the Holy Ghost gives us. In order that we may be strong and able to preserve that which was given us in our Baptism, we are confirmed by the laying on of the hands of the Bishop, and in that Confirmation we receive the Seven-fold Gift of the Spirit. This Seven-fold Gift is, the Spirit of Wisdom, the Spirit

of Understanding, the Spirit of Counsel, the Spirit of Ghostly Strength, the Spirit of Knowledge, the Spirit of True Godliness, and the Spirit of Holy Fear. Does it not seem as if GOD were very generous to us? He gives us freely. GOD keeps all these gifts treasured up in His Church, and when we come to the right age, the Holy Ghost, the Life-Giver, by the hands of the Bishop, strengthens and confirms us in the Spiritual Life.

As a father in a distant land might know that his children were growing up, and send them money, and clothes, and teachers, that, having all they needed, they might be educated and prepared for the time when he would call them to himself, so does GOD the Life-Giver give His children these different gifts by which they may be taught His Will and may be able to do it, and so prepared to come to Himself in Heaven.

All the gifts which we have in the Church come in the same way. If we make our confession, and receive absolution that the sins which are hindering our Spiritual Life may be put away, it is GOD the Holy Ghost Who, through the Priest, puts away the guilt of the sin, sets the soul free from the burden, and infuses into it fresh supplies of the Life of GOD.

We are taught that when we are confirmed we are to come to the Blessed Sacrament, that we may be fed with the Body and Blood of Christ, and we are told that that Body and Blood of Christ are spiritually received by Christians, that their souls

JESUS CHRIST BLESSES THE BREAD AND WINE.

and bodies may be strengthened and refreshed. It was by the power of the Holy Ghost that JESUS first blessed the Bread and Wine, and it is GOD the Holy Ghost working through the Priest of the Church, Who makes that Bread and Wine the Body and Blood of Christ, and as He is the Life of the Body of Christ by the means of that Life-giving Sacrament He preserves and strengthens in us the Life that He gave to us in our Baptism. It is the same with all the other Spiritual Gifts that we have in the Church.

Think, then, how grateful we ought to be, and how much we ought to love GOD the Holy Ghost! If He had not come into the world from JESUS CHRIST in Heaven, we could never have been baptized, and so we could never have entered into the Kingdom of GOD.

There is one Festival that we keep in honour of GOD the Holy Ghost, the Festival of Whitsun Day. It ought to be a very great day with us. On that day GOD the Holy Ghost came down to the Twelve Apostles gathered in Jerusalem, and in them gave Life to His Church, that from them that Life might come to us.

In some parts of the Church all the Sundays after Whitsun Day are named from it, instead of being named, as we name them, from Trinity Sunday.

It is a good thing to have them named from Trinity Sunday, because they keep before us the great doctrine of the Holy Trinity, that which is

the foundation doctrine of the Church. But sometimes, I think, it might be even better if they were named from Whitsun Day, or Pentecost as it is sometimes called, because that would keep us in mind that the whole Life of the Church and of every single child in it depends upon the Presence of GOD the Holy Ghost with us.

Will you, then, try to think more of GOD the Holy Ghost than you have done before? There is a very beautiful prayer that you might say to GOD the Holy Ghost. It is given in the Confirmation Service, and is especially intended for those to be confirmed; but it is a good prayer for all GOD'S children, thanking GOD for the Gift of Life in our Baptism, and praying that we may more and more have the gifts of the Holy Spirit. Say this prayer to-night:—

"Almighty and Everliving GOD, Who hast vouchsafed to regenerate us Thy servants by Water and he Holy Ghost, and hast given unto us forgiveness of all our sins; Strengthen us, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in us Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill us, O Lord, with the spirit of Thy holy fear, now and for ever. Amen."

XX.

THE HOLY CHURCH.

EPHESIANS v. 25-27.

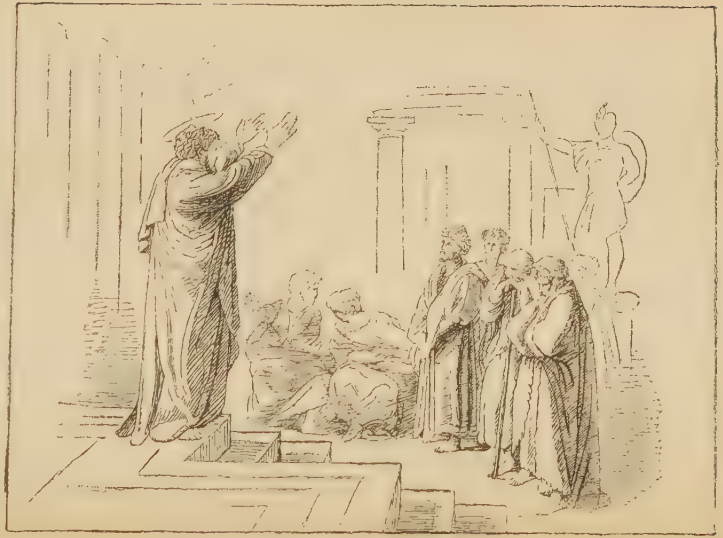
Christ also loved the Church, and gave Himself for it;
That He might sanctify and cleanse it with the washing of water by the word,
That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

WHEN you got up this morning and dressed yourself to go out, if, just as you were going out, some person had come in and said, "Where are you going?" you would perhaps have said, "I am going to church." When you said that you would have meant that you were going to a particular building in some particular street, and in that building you would find an Altar and a Priest; that you were going to kneel down before that Altar and worship Almighty GOD, and then you were going to listen to such teaching as you might get there, and return home with GOD'S blessing upon you. It is a very good thing to go to church, and a very good thing to love your church. We may be quite sure that Almighty GOD is very pleased with His children

who have learned to love His church, and to like to worship Him there.

Once, when I was crossing the Atlantic Ocean in a steamer, there came a cold and stormy night, and I was feeling, as people sometimes do at sea, very sick. I had crept into a dark corner out of sight, and wrapped myself up there, to see if the fresh wind blowing in my face would do me good, Presently, two girls—they looked as if they might have worked in some mill or factory—began to walk up and down the deck close to where I was. As they passed and repassed me, I heard a few words of their conversation, and they were talking about their church, the church to which they went in England. I cannot tell you how glad I was—how, indeed, it cheered me up to think that, in the middle of the ocean, on a dark, stormy night, there were two girls who loved their church and talked of it. I suppose they will never know that they made me feel better that night, but I am quite sure that in the land to which they have gone, GOD'S blessing has rested upon them because they love their church.

But when we speak in the Creed of the "Holy Catholic Church," we mean something more than this building of brick, or stone, or wood, in which we come together to worship. The Church spoken of in the Creed is the "Congregation of faithful men in which the pure Word of GOD is preached, and the Sacraments duly ministered



S. PAUL PREACHING AT ATHENS

according to Christ's ordinance," that is to say, it is the company of Christ's people throughout the world.

When our Lord JESUS CHRIST was on earth He chose out twelve Apostles and kept them close to Himself, teaching them what He wished them to know, and what they were to do after He was gone. These twelve Apostles are called the twelve Foundations of the City of GOD. We are told in the Book of the Revelation of S. John that "the City hath twelve foundations, and in them the names of the twelve Apostles of the Lamb." They are called the "foundations" because they were the first faithful men whom JESUS CHRIST gathered together to be His Church, and from them the Church has grown and spread. JESUS CHRIST sent them to preach the Gospel in all the world, and bring those who would listen to them into His Church. And how were they to admit them into His Church? They were to "go into all the world, and preach the Gospel to every creature, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Our Lord had already said, "Except a man be born of water and of the Spirit," that is, baptized, "he cannot enter into the Kingdom of GOD." So we understand that Baptism is the way by which people are to come into His Church. All who have heard the Gospel and are baptized belong to His Church. How good GOD is to make the entrance into His Church so easy!

Perhaps we have stood outside a gate with the wind blowing round about us, the dust flying over us, or the snow falling fast, and the gate was locked. We had to wait because we were unable to get in. How miserable and uncomfortable we felt! It may have been very beautiful inside the gate. Perhaps we were going to church or Sunday-school, but how tired we got of waiting! But it is not so with GOD'S Church; the gate is always open. It is only to be baptized.

But though it is so easy, there are some who do not care to come in. Did you ever see some little boy standing outside when others were going into Sunday-school or church? The gate was wide open, there was nothing in the way, but he stood on one leg, with the other twisted round it, leaning up against the fence. When he was asked to come in with the rest, he said, perhaps sulkily, "I don't want to; I don't feel like it." That is something like persons who will not be baptized. They may be very near the Church, just on the outside, leaning up against the gate, as it were, but they don't come in. It is not the fault of the Church. The font is always ready and the Priest as well. They will not come.

The Church, then, ought to contain all those who have been baptized. But there are some who have been baptized who are not really in the Church because they separate themselves from it. There are other Sacraments beside Holy Baptism,

and in the true Church of GOD these are really administered as Christ ordered.

Think a moment of one of them—the Holy Eucharist, or Holy Communion. This our Lord JESUS CHRIST appointed to be ministered by His Priests, with bread and wine and His own words But there are some societies of people round about us who have no Priests, and some who do not use the wine the Lord appointed. Now these societies —however good some people may be who belong to them—that have no Priests, cannot have true Sacraments; and without the Priest and the Sacraments there is no Church. They have no Priests because they have no Bishops, for it is only Bishops who can make Priests. They have left the Church of GOD; and while many of them try very hard to do what is right, we can only look at them and be very sorry that they have gone astray.

Now, who are these people? Perhaps you will ask me what their names are, in order that we may know them.

There are so many different sorts of them that I cannot tell you all, because when people leave the Church they get all kinds of fancies in their heads, and so they break up into any number of little societies. The chief ones are Presbyterians, Congregationalists, Methodists, and Baptists. I dare say now you can think of others for yourselves. None of these have any right to be called the Church of GOD: they are simply societies of people who have separated themselves from it.

The true Church is that which JESUS CHRIST founded upon His Apostles, and which has all the gifts in it which He gave, in which GOD the Holy Ghost dwells.

But the Creed does not speak only of the Church; it gives the Church two names, and in the Nicene Creed a third name as well—the "HOLY CATHOLIC CHURCH," or the, "CATHOLIC AND APOSTOLIC CHURCH." The Church is Holy, Catholic, and Apostolic. You will see at once why it is called APOSTOLIC, because the twelve Apostles are the twelve foundations, and all the Church comes down to us from them; that is, it comes from JESUS CHRIST through them. I need not say more about this now.

THE HOLY CHURCH.

The Church is HOLY. We have learnt that holiness is the goodness of GOD that He gives to His people. To be holy is not simply to do some things that are good, but it is to be pure within, to be like GOD. GOD makes each one of His children holy when they are baptized. If you have anything of which every little bit is good, the whole of it must be good. If every child in the Church is made holy, the Church is holy, too. It is holy because it is made up of the company of those who in Baptism have received GOD'S Life, have been made one with Him, have received His holiness.

We may think of another reason why the Church is called the Holy Church. It is because it belongs in a special way to GOD. There is another name by which the Church is called which tells us this. JESUS CHRIST Himself speaks of it as being His *Body*. When we are baptized we are washed from sin and made members of Christ, and all the members together make up the Body. JESUS CHRIST is GOD, the Son of GOD, and if He gathers all of us into Himself, we make what is called His "mystical Body," and as He Himself is holy, His Body must be holy, too.

I think you will see at once that this does not mean that we are each made free from sin, that we may go and serve GOD separately in different places and different parts of the world. No! we are all baptized into one Body, to be members of Christ and members one of another.

We need to remember this, because it will help us to understand why it is wrong for any one to separate himself from the Church. We are all members of the Body of Christ, and to separate ourselves from that is like tearing a limb, or member, from a living body, and trying to make it live by itself. We know that it would be impossible to make a cut-off limb grow. So it is impossible for any one to keep the Life of GOD and be really holy, unless he keeps close to the Body of Christ; that is, keeps in the Church and uses the gifts and Sacraments with which the Church keeps our Spiritual Life alive in us.

This will help us also to have a great love and respect for others. They have been baptized as we have, and Christ is in them, they belong to His Body. For this we must honour them.

This will be a reason, too, for trying to keep ourselves pure from sin. We are made members of the Body of Christ; how can we do anything that may disgrace that Body!

Let us now think why JESUS CHRIST founded His Church. We shall, perhaps, find the best answer to this question in a text which calls the Church "*the pillar and ground of the truth.*"

Suppose that you had something very precious to be taken care of; you were going away, and could not leave it unless you found some trusty person to care for it: would not you be careful to see that the one you left it with was very good? If you knew a boy who, when his mother sent him on an errand with money to buy something, took some change and kept it, you would not want to trust your precious thing to him. You would want to be very sure that your precious thing was in the hands of some good person, one whom you could trust to keep it safe for you.

Now, there was a very precious thing which our Lord JESUS CHRIST wanted taken care of when He left the world to go to Heaven. He came to teach; to reveal, as we say, the word of GOD to man; to teach him the whole truth about GOD and what He wished man to do and to be: and in

order that man might know and keep this truth, He gave him the Life of GOD.

When He went away, there must be some one appointed to take care of that Truth which He revealed to the world, and to be the fountain in which that Spiritual Life might be stored up and from which it might be given to all those who desired it. For this He made His Holy Church, that it might keep safely all that He had said and taught, might preserve the Christian faith and the Sacraments that He had given. We should not know the great doctrines of our faith, we should not have the Sacraments, if it were not for the Church which JESUS CHRIST founded to keep them for us. The Church has kept for us the Children's Faith.

The most important doctrine that the Church has preserved is the doctrine of the Holy Trinity. For eighteen centuries the Church has been most careful to cherish that doctrine faithfully, by teaching it, by our worship, and by Baptism; all in the Name of the Father, Son, and Holy Ghost.

If there had been no other reason, it would have been needful that the Church should have been founded to take care of the precious truths that JESUS CHRIST taught in the world, and especially the doctrine of the Holy Trinity.

And this Church is to go on until the end of the world, to be the teacher of all those who come to her. Whatever the world may say, whether its people are well taught or ignorant, however their

knowledge may change, the Church always says the same thing.

The children of the Church should be very careful to learn well what their Church teaches them, and never forget it, that they may be able to give an answer to any one who asks them.

There were once two children who had been playing together, but who sat down and began to talk about their Church and Sunday-school. One said to the other, "Where do you go?" "I go to the Baptist Church." "And what do you learn there?" And the little child could not tell. And so she turned to her questioner, and said, "Where do you go?" "I go to the Holy Catholic Church." "Well, and what do you learn there? I don't believe you can tell me." "Oh, yes, I can! I learn the Creed," and then she said the Apostles' Creed, beginning with "I believe in GOD," and ending with "the Life everlasting." So she not only knew for herself, but was able to do honour to the Church to which she belonged.

The Holy Church teaches us our holy faith in the Apostles' Creed. Be careful, children, to learn your faith well, and then to live a holy life, that you may be worthy of GOD'S Church to which you belong. And ever be thankful that you have not been left to wander about looking for a Church for yourself, but have been brought into the Church of Christ, of which the Apostles are the Foundations and JESUS CHRIST the Founder and the Corner-stone.

"CHRIST is gone up; yet ere He passed
From earth in Heaven to reign,
He formed one Holy Church to last
Till He should come again.

"His twelve Apostles first He made
His ministers of grace;
And they their hands on others laid,
To fill in turn their place.

"So age by age, and year by year,
His grace was handed on:
And still the Holy Church is here,
Although her Lord is gone."

XXI.

THE CATHOLIC CHURCH.

EPHES. ii. 13, 14, 19, 20.

But now in CHRIST JESUS ye who sometimes were far off are made nigh by the Blood of Christ.

For He is our Peace, Who hath made both one, and hath broken down the middle wall of partition between us.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of GOD;

And are built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone.

OUR lesson now is upon another name by which the Church is called. It is called CATHOLIC.

THE CATHOLIC CHURCH.

We must see first what this word means.

When our Lord JESUS CHRIST founded the Church nearly nineteen hundred years ago on the foundation of the Twelve Apostles, do you think He meant there should ever be another Church? I do not think so; certainly the Apostles never thought so. To them JESUS CHRIST gave authority,

JESUS CHRIST GIVES AUTHORITY TO HIS CHURCH.

and to no one else. They said there was to be one Lord, one Faith, one Baptism, one Body, one Spirit, one Household of GOD. There are a great many societies that people call Churches now—we have already talked about them,—but these have all been founded by men at different times, many of them within a few years. JESUS CHRIST never intended that all these societies should exist; they have been made by people who have forgotten or denied His Will. He founded His Church, and He said that His Church was to go into all the world and to preach, and He promised that He would give them His power and would always be with His Church wherever it might be. This is the first meaning of the word Catholic. The Church was to be *all over the world.*

Let us think a little more of this.

The Church was founded in Jerusalem. It was there that JESUS CHRIST died; it was there He gathered His twelve Apostles together, there He gave them the Holy Ghost, and He told them that they were to begin to preach and baptize at Jerusalem. S. James, who was our LORD'S brother, or, as we should say, cousin, was the first Bishop of Jerusalem. You may remember that our LORD appeared to him after His Resurrection.

But though the Church was to begin at Jerusalem, it was not to stop there. JESUS said to His Apostles, "Go ye into all the world; go and teach all nations." "Ye shall be witnesses to Me unto the uttermost parts of the earth." So as soon as

He was ascended into Heaven and the Gift of the Holy Ghost was given—they could not go before that, because they had not got spiritual power—His disciples went out all over the world that was then known. They went to India, to Africa, and through Europe as far as the British Isles, so that before the first Twelve Apostles died, the greater part of the world had heard the first preaching of the Gospel of JESUS CHRIST.

Another word for world is "universe," and that which extends all over the world is called "universal." This is the meaning of the word Catholic, *universal*, all over the world. What a grand thing it is to think that we belong to the one great Church which JESUS CHRIST founded to fill the whole world! One of the prophets said, "*The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*" This is the great work of the Catholic Church—to cover the earth with the knowledge of the glory of GOD.

Could we ever think of going into any other Church, could we ever be persuaded to join in the worship of any religious society round about us, if we really understood and believed that the Church of England and her daughters, the Episcopal Church of America and the Churches in the Colonies of England, are parts of the great Catholic Church that JESUS CHRIST Himself founded? Of course there will be differences in different countries where a different language is

spoken, and where the customs and manners of the people are different, but these differences are outside, they do not alter the truth that the Church of JESUS CHRIST is one all over the world, the Catholic Church.

A second way in which we may think of the Church as having a right to the name *Catholic* is because she is to be the same, not at any particular time, but through all the years. JESUS CHRIST said, "*Lo, I am with you always, even unto the end of the world.*"

We read of a child called Timothy who was in the Church more than eighteen hundred years ago, and who was carefully taught by his mother and his good grandmother, and who studied the Scriptures with them when he was a very little boy. Was he in the same Church that we are in now? Did he learn the same things? Yes, there was no difference, and Timothy, if he were here to-day, would say the same Creed, and say without any hesitation that he belonged to the Holy, Catholic, and Apostolic Church.

About fifteen hundred years ago there was a little boy called Cyr, who was brought with his mother before a heathen ruler. His mother was asked if she were a Christian, and she said, "Yes" upon which the ruler ordered her to be tortured with great pain. The little boy cried out, "I am a Christian, too." The ruler was so angry at this, that he threw the child down upon the marble

steps of his throne and so killed him. His mother died too, because she would not deny CHRIST.

About one thousand years ago, there was a little boy called William, who lived in the city of Norwich, in England. He sang in the Cathedral choir, and found it his greatest joy to sing GOD'S praises there. One Good Friday evening, as he was going home after service, he had to pass through a quarter of the city where the Jews lived—they were not allowed then to mix with other people,—and as he went along they caught him, and took him into one of their houses. There they showed him a Cross, and when he bowed in love for JESUS CHRIST Who died upon the Cross, they called him a "wood-worshipper" and told him he must dishonour the Cross. He would not do this. So they took him and nailed him, on that Good Friday night, to that wooden cross, as his Saviour had been nailed eight hundred years before. When he was dead they were frightened, and carried his body out of the city and buried it in a wood, where it was found a long time afterwards, and a little chapel was built in memory of William, the Child martyr of Norwich.

To what Church did these boys belong? What would they have said? What did they learn? They belonged to the Holy Catholic Church into which you, children, have been brought. So we may look back through all these eighteen hundred years and find children everywhere saying the same Creed, loving the same Church, glad to go to her services,

and willing to suffer anything rather than deny or turn away from the Holy Church of JESUS CHRIST.

And now another reason why we may say that the Church is called Catholic. What did these children learn? Timothy learned the Creed as we learn it. Could he have learned anything different if he had learned right? No, for there is One Faith once delivered to the Saints. Our Lord JESUS CHRIST taught His twelve Apostles all things that were necessary for them to know and to preach, and when He had once taught them there was nothing more to be learned. The Church at Jerusalem, though it was very small, knew the whole Faith. The children of eighteen hundred years ago learned the whole Christian Faith, and knew as much as we know now. They had the same Scriptures and the same teaching.

Now, this teaching the Church has never changed. It may be true that some parts of the Church have for a time not taught the whole truth as they should, but in spite of that the truth was there. And so some branches of the Church may have added some things to the faith which JESUS CHRIST gave, and have tried to make people believe things which are not true, or necessary that they should believe if they would be saved. There was a time, for instance, when the Church of England scarcely ever taught the doctrine of Confession and Absolution, and, on the other hand, the Church of Rome teaches her children to believe things about the

Blessed Virgin Mary and the chief Bishop of the Roman Church, the Pope as he is called, which are entirely false. But these things do not alter the fact that the Church of GOD has the whole truth, and though here and there some parts of it may for a time make mistakes, or do wrong, the Church of GOD as a whole can never go astray. The Creed does not change; the Scriptures, in which the history of the Church and teaching of the first Apostles were written, do not change; and the voice of the Church speaking through her Councils—that is, through the gatherings of Bishops of the Church coming from all parts of the world—teaches the same faith which the first Council taught which was held at Jerusalem, when James was still living and ruled over it. So you see the Church is Catholic because all over the world and through all time it is to teach the same truth.

If, then, you hear any doctrine or teaching which you are asked to believe, you must say, "Does the Catholic Church hold this?" and if they say, "Oh, no! this is the teaching of the Presbyterians, or the Baptists, or the Spiritualists," or something else, you must say, "I cannot believe that; I only believe what the Catholic Church teaches."

We ought, then, to love our Church very much, and to honour it too, because it is the Catholic Church of JESUS CHRIST. It is the Church that He made to be one all over the world. It is the Church which is the same in every age. It is the

Church which alone has kept the whole truth which JESUS CHRIST came to reveal to men. All the people of GOD, all His Children and His Saints, have been in this Church, and shall be in it with ourselves until the end of time. "*We are fellow-citizens with the Saints and of the Household of GOD.*"

Now, if we believe in and love the Church, we ought to desire that every one else should come into it. We have all heard of Missionary Societies, and, I suppose, at some time or another we have been asked to collect for them, perhaps save up our pennies in Lent and bring them as an Easter offering to send missionaries to the heathen. We do this that the heathen may be saved from their sins; that is to say, that the Church of GOD may be able to go and teach them the truth and give them the Life of GOD. Sometimes it is hard to deny ourselves that we may have money to give to Missions, but we shall not mind the self-denial if we remember how great a thing it is we are allowed to do when we help to spread the Church, which is the Body of Christ, that GOD may be glorified.

Perhaps we may not have much money to give, but yet can do something. There must be many children round about us, in almost every place where we may happen to be living, who do not know anything about the Church of GOD, who have never come into it. I remember, some years ago,

that I was standing on the doorsteps of the house of the Bishop of Massachusetts in America, and there were four nicely dressed children about twelve or thirteen years of age standing at the foot of the steps—I think one of the children of the Bishop was among them,—and I heard one boy say, "I have never been in a Church but twice in my life;" and a little girl said to him, "Oh, you don't mean that!" He said, "Yes, only twice;" and she said, "I have never heard such a thing!" I did not hear what else they said; perhaps she asked him to come, tried to persuade him to go to Church, that so he might in time learn to love it as she did. I suppose that his parents did not care about the Church of GOD, and that he was not baptized. Perhaps we may know some children like this one, boys or girls, not baptized, not loving GOD'S Church. While you give your pennies for missions, see if you cannot bring at least one child into GOD'S Church in every year. This is one of the best ways in which you can show your love, and GOD and the holy Angels can see that you are glad you have been brought into His Church.

I believe in the Holy Catholic Church. I believe that GOD has brought me into this Church, and I believe that through this Church His glory is to be made known through all the world and even to the Heavenly Hosts.

"The Holy Church throughout all the world doth acknowledge Thee;

"The Father of an infinite Majesty;
"Thine honourable, true, and only Son;
"Also the Holy Ghost, the Comforter. . . .
"O Lord, save Thy people, and bless Thine heritage."

XXII.

THE COMMUNION OF SAINTS.

HEB. xii. 22, 23.

But ye are come unto mount Sion, and unto the city of the Living GOD, the Heavenly Jerusalem, and to an innumerable company of Angels,

To the general assembly and Church of the firstborn, which are written in Heaven, and to GOD the Judge of all, and to the spirits of just men made perfect.

"THE COMMUNION OF SAINTS." Why does this follow immediately after the Holy Catholic Church? Perhaps you will say, "Because they mean the same thing;" but that would not be exactly right, though it is partly true. A Saint is a holy person—the word comes from a Latin word that means holy; and the "communion" means the "joining together in one:" so that by the Communion of Saints we mean the joining together in one of holy persons. Now, we have already learnt that those who are brought into Christ's Church are made holy in their Baptism; and we have learnt, too, that they are all one in the Body of Christ, so the Communion of Saints, the union of holy persons, has something to do with the Holy Catholic Church.

We will see presently why it is not exactly the same.

Let us think a little of something we have already learnt. By our Baptism we are brought into the Church. The Church is the Body of Christ. We are made members of Christ. Then, being members of the same Body of Christ, we are all members one of another, we are all joined together and cannot separate ourselves one from the other any more than the different members of a human body can; we belong to each other.

Now, if you think of your own body for a moment, you will know what it is that goes all over it; it is the blood. We have within us a heart, and that heart is a sort of pump. Whenever the heart beats it pumps the blood all over the body, into the very tips of the fingers. If the heart stopped beating but for one moment we should die, because the blood would flow no longer. It is this continuous flowing of blood through the body that gives life, and it is one life in hands and feet and every part alike.

Now this is like something in the Church of GOD. There is a Life that runs through all the Church; it comes from JESUS CHRIST and flows through all His members. JESUS CHRIST in Heaven has sent out His Life—that is, the Life of GOD—into every little child as well as every grown-up person that belongs to His Church. We have all one Life in us.

Then think of another thing. If we take food, the food goes into that part of the body called the

stomach, but it does not do good there only, it does not simply strengthen that part of us. It is digested, as we say, and so goes to strengthen all the body; the hands and feet would become lifeless if the stomach had no food. The food one member gets all the members share. Now, if this food is good, all the members will get strength, it nourishes them all; but if, on the other hand, the food should be bad, then all are hurt. If we were to take poison, that poison would kill the stomach, but it would not kill that part alone, it would kill the whole body.

This, too, teaches us something about our life in Christ's Church. We are all joined together by the one Life we have in Him. What one does affects all the rest. If there is one child who is doing good, praying, loving, obedient, gentle, faithful to GOD, he is sending out a good influence, and the whole Church of GOD is better because that child is in it.

Just in the same way, if any child does what is wrong, he does wrong to all. We know how one bad boy at school may get a bad name for his whole class; they all suffer because he is bad. And more than that, he will have a bad influence. By his words, by his example, by the very way in which he looks at others, by the things he thinks of and makes them think of, he may hurt every child that he comes near. So in the Church of GOD; if there is one boy or girl who does not say his prayers or says bad words, who is disobedient

and untruthful, he is doing an injury to, he poisons the whole Church. Think what a dreadful thing it is to sin! We must never say, "Oh, this is only a little thing; it doesn't matter; it will hurt nobody but myself!" Oh, no! it is not a little sin, and it is an injury to the whole Church of JESUS CHRIST.

Now, I think we can understand what we mean by the Communion of Saints.

All those who are baptized are brought into the Church, and they are all called to be Saints. But they do not all live like Saints. The Communion of Saints is really the company of those in the Church who are trying to be holy, who are using the Life that GOD has given to them, who are striving to please Him. And as they have this Life of GOD in them they are all one in Him, helping one another, encouraging one another, strengthening each other, and so making the glory of GOD known in all the world.

From this I think we must learn that it is not enough to be in the Church to be a Saint. We must "walk worthy of our calling," as S. Paul says; we must really try to be worthy of that place in the Church that JESUS has given to us, that so, by using His gifts, we may become holy, Saints indeed.

It is not always easy to do this. It may be that we shall have to struggle hard against sin, it may be we shall find it very hard to do right, and we shall have to go on fighting against evil all our life

long. This is one reason why an Angel told S. John that the Saints came out of great tribulation; that is, great sorrow and trouble, because they suffer much fighting against sin. But it is beautiful to think of, that all over the world there are people, men and women, boys and girls, who have been brought into Christ's Church, and who try to live as His saints, and that not one of them is alone. Wherever we are we have the same life with them, we have their love and strength with us. I BELIEVE IN THE COMMUNION OF SAINTS.

There are some beautiful things that this may teach us. One very snowy day in winter-time a good priest was coming home, wading through the snow-drifts, from the Daily Service in Church. Two ladies who were looking out at a door saw him pass, and said, "Well, Father, how many people were there at church this morning?" and he called back to them, "Millions! millions!" And the younger of them, who was little more than a girl, said that she never understood the Communion of Saints until she heard that. That good priest knew that though on that winter morning he had been all alone in the Church, millions of saints throughout all the world were praying with him.

And so I suppose the martyrs felt when they gave up their lives for JESUS CHRIST. Did you ever see a picture of a young girl in an amphitheatre, surrounded by lions who are going to tear her in pieces? There is a rose lying at her feet,

and she is looking upwards. It is a pretty story. In the days of one of the Roman emperors, when Christians were martyred by being thrown to the wild beasts, a number had been killed, and this young girl came out of her prison last. As she went out to meet her death, a Roman gentleman sitting in the theatre saw her. He had a rose in his hand that had just been given him by a lady that he loved. He wrote to the lady afterwards and told her that, being moved with pity for the girl, he threw her down the rose. First looking up to see where it came from, she stooped and picked it up, and then with the rose in her hand and a smile on her lips the girl went to the lions. Do you not think that as she went thus to her death she felt that, though she was all alone in the midst of that theatre with the cruel beasts, there were millions of Saints watching her, praying for her, helping her?

Think of this always, and try to keep yourselves good and pure, that you may be worthy to be counted among GOD'S Saints.

But then the Church of GOD is Catholic—that is, universal. That must mean not in this world only, but in another world, and the Communion of Saints must reach there too.

When children die who have been baptized they go into that beautiful place that is called the Paradise of GOD, and there they are waiting for the Resurrection, and being prepared for Heaven. Do

you think that those there are separated from us; that because they are out of sight in Paradise they have nothing more to do with us? Oh, no! they are still in GOD'S Church, they are still among His Saints. So when we speak of the Communion of Saints we must think of those who are resting in Paradise. We do not know much about their life there; we do not know whether they see us or not, but we love to think of them, and we may believe that they think of us. Sometimes people speak when any one dies as if that were the end of them. I knew a little boy whose mother died, and when at night he knelt to say his prayers, and he put in her name as he had always done, some one stopped him, and said, "Oh, no! it is of no use to pray any more for her; she is dead." The little boy looked up in wonder, and the tears began to trickle down his cheeks; he could not bear to think that he could not pray for mother any more. The person who stopped him thought she was doing right, but she made a great mistake. There is no reason why we should not pray for those in Paradise though we do not know what they want, even as we pray for those on earth who are out of our sight. It is beautiful to know that those we loved here are not really separated from us by death. The Communion of Saints takes in all those who are in Paradise.

And then, beyond Paradise there is another place. Our Lord JESUS CHRIST has risen and

SAINTS OF GOD.

ascended into Heaven, and by-and-by all His Saints shall be gathered together with Him there. Some are with Him now. We are told that when JESUS CHRIST died "*the rocks rent, and the graves were opened, and many bodies of the Saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many.*" What became of these Saints? We cannot think that they died again. No! we must believe that when JESUS CHRIST ascended, He took those Saints with Him to Heaven. They had a spiritual body after the Resurrection, as JESUS CHRIST had, and so they are with Him now in glory. Some of you will remember a verse in the Psalms which says, "When He ascended up on high He led captivity captive." He set free those who had been kept under the power of death, and led them up with Himself, captive to the power of the love of GOD. We do not know their names, but they are among GOD'S Saints, and we are not separated from them. The Church of GOD on earth, in Paradise, in Heaven, is all one, and those who are faithful to JESUS CHRIST are not separated from that Church when they die, much less are they separated from His Church when they are with Him in Heaven.

"One family they dwell in Him
One Church above, beneath,
Though now divided by the stream—
The narrow stream of death."

This is one reason why we keep Saints' Days. We do not keep them simply in memory of the great and good who have died, but to keep ourselves in mind that we have one life with them, and to fill our hearts with joy by the thought that, as they struggled against sin and now rest with GOD, we, too, when our work is over, shall rest with them in Him.

"*Ye are come*," S. Paul says, "*to the Church of the first-born, which are written in Heaven, and to GOD the Judge of all, and to the spirits of just men made perfect.*" Whenever we think of the Saints of GOD, whether on this earth, in Paradise, or in Heaven, let us pray—

"Make me to be numbered with Thy Saints in glory everlasting."

XXIII.

THE FORGIVENESS OF SINS.

S. JOHN XX. 21–23.

Then said JESUS to them again, Peace be unto you: as My Father hath sent Me, even so send I you.

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whoseso ever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

WE have learned about GOD the Holy Ghost and how He works in the Church. All this latter part of the Creed follows "I believe in the Holy Ghost," and it all speaks of His work in her now.

In our last lesson we talked about the Communion of Saints, those who having been baptized have kept the Gift of GOD and are holy, and I suppose that we have all of us wished and prayed that we might be numbered among GOD'S Saints. But when we think of this and wish for it, we are quite sure that we have a great many things in us which will entirely prevent our being Saints. These things we call sins, and it is quite true that people who are living in sin with their sins on them

cannot be numbered among the Saints. This might make us very sad, and might take away from us all the hope of ever being with GOD, if we had nothing else to think about; but GOD does not wish us to be sad and without hope, and so He has given us the next Article in our Creed—the Forgiveness of Sins. We are taught to say,

"I BELIEVE IN THE FORGIVENESS OF SINS."

All sin is gathered up, as we say, under two heads. First, what is that sin in which all children are born? It is *Original* Sin, that is to say, sin that comes to us from our origin, or beginning. This, of course, is not the fault of the children themselves. Thousands of years ago our first parents sinned and lost GOD's Life, and just as we inherit a great many other things from our fathers and mothers, so we inherit from them a nature in which there is sin—that is, Original Sin.

The other kind of sin is that which we call *Actual* Sin; that is, sin that we do ourselves by our own act or deed. Of course it is quite possible that a person should never commit any Actual Sin. A little child may die before it is old enough to do wrong; or it may keep the gift of GOD so faithfully, and always so please GOD, that it may grow up without committing any sin at all. There ought to be among the Christian children who read this book many whom GOD has mercifully kept from Actual Sin. You see the difference between these two. Original Sin is born with us; Actual Sin comes by

A PENITENT SINNER.

our own fault. It is *Actual* Sin that makes us afraid that we can never be among GOD'S Saints.

"*I believe in the Forgiveness of Sins.*" That must mean that there is some way by which Original Sin and Actual can be taken away. We have all learned in GOD'S word that "CHRIST JESUS came into the world to save sinners." He did this by dying for them on the Cross, and then by going into Heaven to make intercession for us. From Heaven He sends the Holy Ghost, Who takes away our sins and gives us the Life of GOD which our first parents lost, so that all sin is taken away by the merits, and power, and love of JESUS CHRIST our Lord. So we kneel before the Cross of JESUS CHRIST and pray that our sins may be forgiven.

But how do we know this, and when is it done? If you remember the Nicene Creed you will know that it says, "I believe in one Baptism for the Remission of Sins;" and you will remember, those of you who know your Catechism, one question and answer. Speaking of Baptism, the Catechism says, "What is the inward part, or thing signified?" and the answer, "A death unto sin and a new birth unto righteousness; for being by nature born in sin and the children of wrath, we are hereby made the children of grace." And in another place the Catechism says, when it speaks of Baptism, "wherein I was made a Member of Christ, the Child of GOD, and an Inheritor of the Kingdom of Heaven."

Then, if you read the Acts of the Apostles, you will remember that after Saul was converted Ananias came to him, and said, "*Arise, and be baptized, and wash away thy sins.*"[1] From all these things we learn that it is in Baptism that our sin is taken away and our nature changed. In Baptism we are washed from Original Sin and are made GOD'S children, so that it is possible for us to become Saints.

This is one great good of the Church. GOD has put His Church here in the world, that by the ministry of the Priests of His Church in baptizing children, Original Sin may be washed away. "I believe in the Forgiveness of Sins," means, therefore, first, this, "I believe that in Holy Baptism, GOD, by the ministry of His Church, takes away the sin in which all people are born, and makes them His children."

Now for *Actual Sin*. If we have committed that after our Baptism, how is that to be taken away?

When a child has done something wrong, she may go to her mother and say, "I am very sorry for what I have done, and I will try never to do it again." Do you think her mother will forgive her? Yes, I am sure she will. Now GOD is not less loving than our mothers, and so we may be sure that GOD can forgive our Actual Sins.

But before we can have them forgiven, there is one thing necessary. I think you all know what

[1] Acts xxii. 16.

that is. It is what our Lord JESUS CHRIST and S. John the Baptist preached about, Repentance. We must repent of our sins.

Do you remember what Repentance means? Some of you I have taught already that it is made up of three things, Contrition, Confession, and Satisfaction, or amendment of life. Are these words very hard, so that you do not understand them? Let me explain.

When a child has done wrong and feels very sorry for it—feels, as we say, "broken-hearted," thinking and wishing he had never done that, how could he have been so wicked—that is Contrition. Being truly sorry for our sins, "all broken up," as people sometimes say, is Contrition.

But that is not the whole of Repentance; the next thing is to confess our fault. If we have done wrong to any, we want their forgiveness. We must tell them what we have done. So, too, we must tell our sins to GOD, and that is Confession.

But then, if we say we are sorry and confess our fault, and then go and do the same thing again immediately, that would not be true Repentance. No! we must try our best never to do the like any more; and, besides that, to do everything that we can to make amends for what we have done wrong, to show by our acts and life that we are really sorry. If we do this for the sake of JESUS CHRIST, against Whom we have sinned, GOD will accept it, and this we call Satisfaction. So, then, it takes three things to make a good Repentance:

to be very sorry, to confess our fault, and to do better:—Contrition, Confession, Satisfaction.

You understand, then, that if we have not been baptized and have grown up, we have two kinds of sin upon us, Original Sin and Actual Sin. If we have been baptized, Original Sin is gone. But whether we have Actual Sin or not depends first, on whether we have kept our Baptismal Gift and not sinned at all, or whether, if we have sinned, we have been truly sorry for it. I am afraid we all of us have Actual Sins resting upon us, perhaps without our thinking about it.

People do not always know their sins. I remember a story of an old gentleman who said he had no sin. He was always very well satisfied with himself.

One year, when Lent came round, this old gentleman went to church, and he saw other people looking very sorry for their sins, and saw them going to their priests and confessing their sins and making up their minds to begin a new life.

As this seemed to be the custom, he thought he would go too. When he came to the Priest, the Priest asked him if he had anything particular on his mind. He said, "No, nothing at all." The Priest said, "Do you mean that you have never done anything wrong?" "No, I have never done anything wrong in my life." "Do you mean that you have never said any bad words, or any careless words?" "Oh no! I would not think of

doing such a thing." "Have you never had any wrong thoughts? Do you never think evil about people, or have any bad thoughts when you are by yourself?" "Oh no," said the old gentleman, "I would not condescend to any such things." When he was so satisfied with himself, what more could the priest say? Now, in some old churches, there are rows of "niches" as they are called, and in these niches images or figures are placed. In the church to which this old gentleman went there were a good many of these niches, and they were all filled up but one. The Priest asked him if he could get into this one. He thought he could, so the priest put a ladder up and found that the niche was just large enough for the gentleman to stand up in. When he was safe there, the Priest took away the ladder, and went and rung the church bell. "What are you doing?" cried the man, "the people will all come in when they hear the bell and they will see me standing here; what can you be thinking of?" "Oh!" said the Priest, "I have been waiting all these years to get one more Saint to put into this empty niche, and now that I have found some one who says that he has never thought, or said, or done anything wrong, I have found my Saint, and I want the people to come and see him." The old gentleman was very sorry now, and begged to be let down and he would confess all he had ever done.

Now, children, I do not think that the people who do not know their sins, or will not acknowledge

them, are people who are very sorry, who repent and are forgiven.

But perhaps you will ask me, "If we do know our Actual Sins and are very sorry, how can we be forgiven? You have told us that in Baptism, GOD, by His Church washes away Original Sin; is there anything in His Church by which He takes away Actual Sin? People sometimes say they hope they are forgiven, or, they hope they will be forgiven when they die. Does JESUS want us to be sure that our sins are forgiven? does He forgive them while we are still here?"

Certainly He does forgive them while we are here, and the work of His Church would be only half done if there were not means by which, in it, we might know that our sins are forgiven. You have heard, whenever you have been to Morning or Evening Prayer, the priest say, "He hath given power, and commandment, to His Ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent." This word "Absolution" tells it all. It means the loosing of our sins. By Absolution our Actual Sin is taken away. GOD the Holy Ghost is in the Church, and GOD the Holy Ghost works for us through the Priests of the Church. In Baptism He takes away Original Sin; in Absolution He takes away Actual Sin. If any child or grown person has done wrong, and feels very sorry, he has this wonderful comfort: he can go to GOD's

Priest and can tell all these things that he has done, and the Priest will tell him, in GOD'S Name, that GOD has forgiven his sins.

Of course it is not by the Priest's own power; it is not because the Priest is a very good man, or a very learned man: it is because he holds an office in the Church; because, when the Bishop laid his hands upon him and made him a Priest, he gave him power to absolve. You ought to know the words that the Bishop says when he ordains a Priest. They are these: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of GOD, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of GOD, and of His holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

How good GOD is to His children, and what a wonderful thing His Church is! This, then, is the second thing that we mean when we say, "I believe in the Forgiveness of Sins." We mean, "I believe that if I have committed any Actual Sin and am very sorry for it, GOD has given power to His priests to give me Absolution in His Name, and so to put all my sins away. They can give me the forgiveness which JESUS CHRIST gained for me when He died on the Cross."

Of course we must be very sorry, or we shall not be forgiven.

You remember the story in the Bible of the man who got into debt, and when he could not pay—for the debt was very large—his master forgave him all. This ought to have made him tender and loving to others, but there was a man who owed him a little money, and he would not forgive him, but put him in prison. When his master heard that, he said he would not forgive him the large debt at all, but would put him also in prison until he should pay it all. So must we be careful that we are really and truly sorry, or else our Confession and Absolution will not help us, but the sin remains upon us still.

If we have done wrong, let us not be afraid to confess it, first asking GOD to make us truly sorry, and then we shall be thankful all our lives because we believe in the Forgiveness of Sins.

XXIV.

THE RESURRECTION OF THE BODY.

1 Cor. xv. 35–45.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but GOD *giveth it a body as it hath pleased Him, and to every seed his own body.*

All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

We are now going to learn about the Resurrection of the Body. The word Resurrection means "rising

again," "coming back again." We sometimes use the word in common conversation, but in its proper meaning it means only the coming to life again of a person who is dead. "I believe in the Resurrection of the Body" means, "I believe that all those who have died will come back again to this earth; wherever their souls or their bodies are they will rise up again and stand on the earth as they were before."

Think what it is to die. Death is the soul leaving the body. The body cannot live of itself, so whenever the soul leaves it, it becomes cold and dead. The soul does not die; it is the body that dies because the soul is taken out of it. And this is true of every kind of death. Sometimes death comes very slowly, as when a person in consumption wastes away; or it may come suddenly, as to a soldier on the battle-field, or as to a great many people in a railroad accident. Whenever the body, either because of the wasting away of disease, or because of injury by some accident, becomes no longer fit for the soul to live in, the soul goes away and the person dies. The soul, as you all know quite well, goes to Paradise, and there it remains until the Day of Judgment.

Now, what becomes of the body? The bodies of all Christian people ought to be buried in the ground, and so they generally are. Of course it may happen that they cannot be buried. Once, when I was crossing the Atlantic Ocean in a great steamer, we had a very heavy storm, and for a

little time it seemed as if the ship were in very great danger, and many people on board thought that they were all going down to the bottom of the sea. There was one poor man who was so dreadfully frightened that he went out of his mind, and the day after that he died. The storm was almost over when he died, but we were still a long way out in the middle of the ocean, more than a thousand miles from any land. It was impossible for him to be buried in the ground, and so we had the Burial Service on board the ship. His body was wrapped up in canvas, and then laid on a plank by the side of the vessel, covered over with the ship's flag. A clergyman stood by and read the prayers, and when he came to the part of the Service which is called the Committal, he said, "We therefore commit his body to the deep." Then the plank was lifted up and the man's body dropped into the sea. But generally speaking, the bodies of Christian people are laid in the ground, and there in the ground the body decays away until it becomes dust.

When GOD made man at the beginning, he made him out of the dust of the earth, and GOD has so ordered it that when he dies his body returns again to the dust from which it was made. If we were to go to some burying-ground where some people whom we had known very well had lain in the graves for some time, and we were to have them taken up to see if we knew them, we should not be able to recognize them at all, because the body would have

vanished quite away and only left dust where it had been.

Now, we have no power to bring men's souls back again into this world, neither can we take that dust and make it into men again. No! but there is One Who can do it, for He can do all things, and that is Almighty GOD. One of GOD'S Prophets, Ezekiel, learnt this in a beautiful vision. He thought that he was taken by GOD, or by an Angel, into a great valley that was full of bones. There had in old time been a battle there, and the bodies of those who had fallen had not been buried. The bodies had decayed away, but the valley was full of bones which were very dry. GOD asked the Prophet if these bones could live, and he answered, "Sir, Thou knowest." GOD bade him speak to the bones in His Name, and they came together again, and he called the wind to blow upon them and life came into them, and they stood up before the Prophet an army of men. Now the Prophet could not do this himself; it was GOD Who brought all the life back to those bones of dead men.

We cannot understand ourselves how the dead are raised up, but if any one asks us how it can be, we have only to answer, "GOD knows; GOD can do it." This is a very good answer to a great many questions. Little boys and girls of seven and eight do not expect to know everything that father knows. They say, "When I am a man," or, "When I am a woman, I shall know what grown-up people know," and meanwhile they are content to say.

"THE GREAT SOUND OF A TRUMPET."

"Father knows," or, "Mother knows, and tells me to do it." We are all like little children in this world; there are many things we cannot understand besides the Resurrection of the Body, but when we grow up in God's Kingdom we shall know. Until then we must be content to leave them, and say, "I don't know, but God knows."

We must, then, remember that, though we cannot understand it yet, there is a day coming when all who have been buried will come back again to this world, when we ourselves shall come back. What a wonderful day that will be to us all!

We might think of an army of soldiers asleep. Suddenly the sound of a trumpet is heard, and they all wake and stand up and come to see what their general wants. So there will be the sound of a trumpet, and all who are asleep in death will rise to stand before God. "*He shall send His Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other.*" We shall hear that trumpet, and rise again to stand before God!

Perhaps we want to ask, "Why is this? why must all people rise again with their bodies?" The chief answer to it is, "That they may be judged." We have already learnt about judgment and what it means, and if you have forgotten, you can look back to our lesson on the words, "He shall come again to judge the quick and the dead." We are all to come back again, that we may be

known by all, that it may be seen whether we are good or bad.

Now the life that we have lived in this world, we have lived in our bodies, and everything that we do has an effect upon our bodies. We can understand this about some things. If we strike a person, it leaves a red mark: if you cut yourself with a knife, it leaves a scar that will remain a great many years afterwards, even when you have grown up.

Whatever we do, we do with our bodies or with some part of them. If a boy says bad words, and calls another bad names, he uses his mouth, his lips, his tongue, the "organs of speech," as we say. If we strike another, we use our hands. Now, by all these things that are wrong, we sin against our bodies as well as against GOD, and we have to give an account before GOD of all the deeds done in the body, and all harm that we have done with our hands, with our tongues, with any other part of the body that GOD has given to us. If we were to do wrong with any part of our body when we were all alone, and there was no one there to see, no one in the world would know anything about it, but it would leave a mark upon our body which would show itself when we rise again. Suppose a child all alone was not pure, was not modest; this would be a sin against the body.

All our actions leave marks on the body. I do not say that we can always see the marks of sin, but GOD sees them, the holy Angels see them. Even when we have been very sorry and confessed

our sins and got Absolution, there may still be a stain upon the body. So when we come back again in the Resurrection, our bodies will show what sort of lives we have lived here. The bodies of those who are good will be very beautiful in that day, but the bodies of those who have been bad will bear many scars and stains upon them, and the bad will then be so ashamed that they could wish that the hills and rocks would fall upon them and bury them, so that GOD might not see them. We ought to think of these things while we are still alive.

Did you ever plant flower-seeds in your garden? When you wanted seeds, you did not go to buy pretty seeds only, you did not ask the nurseryman for the prettiest seeds in his shop. No, but you thought, "What seeds will bring the brightest, prettiest flowers?" and this is what we may think of, "What kind of bodies are we going to lay in the grave?" If we want beautiful and bright bodies in the Resurrection, shining with the Light of GOD, as pure as GOD's white lilies, we must be very careful that we lay in the grave when we die bodies that have been kept pure from sin. If we planted the seed of some great ugly weed, we could not expect to find a beautiful flower afterwards; and so it is no use to expect, if we do wrong with our bodies, that in the Day of Resurrection we shall find them white and beautiful. We rise again that our bodies may be judged, that it may be seen what kind of bodies were laid in the grave.

Perhaps you will want to ask, "Is the body

exactly the same after the Resurrection that it is before?" It is enough the same for us to know it, and yet it is changed. The plant that grows up comes out of the seed that you have put in the ground, but it does not look exactly like the seed it sprung from. So our bodies. The bodies that we shall have in the Resurrection will be changed, and yet they will be the same, spiritual bodies instead of natural. But every seed shall have its own body. The seed that is planted in the good soil, and watered and cared for, will spring up a better plant than the one that is planted in the hard, dry road, perhaps by the wayside. And so, too, the seeds of plants that have had a great deal of care bestowed upon them show that care, because they make better plants than the seeds of those which have had no care at all. So shall one plant differ in glory and beauty from another in the Garden of the Lord. GOD gives varieties of grace, and He expects us to make the most of whatever grace He gives. The bodies of those who have kept from sinful actions in this world will show the effect of that care, and be so much the more beautiful before men and Angels when they stand on the earth with JESUS CHRIST our Lord. How sad to think that any in that day whose bodies might have been so beautiful, so white and pure before GOD, should rise again with bodies stained by sin!

Now, perhaps some little child will say, "I wish I had known that before, I wish I had thought of

it ; then I should not have done all these things that I have done. But it is too late now, because I have got stains upon me, I have already got scars. What can I do?" My child, you cannot take these things away yourself, but GOD can change you, and that is why He tells us to be very sorry, to repent of our sins, to get Absolution. It is worth while being sorry for our sins, worth while praying to our Lord JESUS CHRIST, that when He comes again and we rise from the dead He may make us over again, may change us, may make us new. Our bad actions must be undone by acts of repentance, and these can only be done in the power of GOD's grace. But GOD will not make those new who simply forget their sins. They will wake up at the Resurrection and find their sins all upon them : He will only make new those who have repented, that their sins may be taken away.

When we think of this and the Resurrection, a good prayer to say is the Collect for the Sixth Sunday after the Epiphany.

"*O GOD, Whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of GOD, and heirs of eternal life ; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure ; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom ; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth, ever one GOD, world without end. Amen.*"

XXV.

THE LIFE EVERLASTING.

REV. xxi. 1–5.

And I saw a new Heaven and a new Earth: for the first Heaven and the first Earth were passed away; and there was no more sea.

And I John saw the holy City, new Jerusalem, coming down from GOD out of Heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of Heaven saying, Behold, the Tabernacle of GOD is with men, and He will dwell with them, and they shall be His people, and GOD Himself shall be with them, and be their GOD.

And GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And He that sat upon the throne said, Behold, I make all things new.

WE are now to learn about THE LIFE EVERLASTING. The word "*everlasting*," means, "never coming to an end," "lasting for ever." This is the life to which we all look forward. When children are small, they say, "When I am big;" when they grow bigger, they say, "When I am a man," or, "When I am a woman;" when they have grown

to full age, they often say, "When I am old." So, you see, we are always looking forward. The last thing to which we look forward is the Life Everlasting. The Life Everlasting comes after the Resurrection and after the Judgment, about which you have already learnt. It cannot come until then, because both body and soul are to have part in it; and these they cannot have until the soul comes back to the body, and the body lives again. At the last day the soul and body will come together again, and after that they will never be separated any more. We die only once. When we rise again we shall never die a second time, but the body and soul will live together for ever.

This is the first meaning of the Life Everlasting. Think a little more of it. When the body is going to die we generally feel sickness and pain, until at last the body becomes so sick that it is not any longer possible for the soul to stay in it.

Then the soul goes away from it, and the body dies; but after the Resurrection of the body there will be no more sickness, there will be no more pain or suffering.

The verses out of the Revelation of S. John that you have just read say that "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

I suppose we are told this that we may be quite certain that it is true. What is one of the chief reasons that make children cry? Is it not that they are in pain? To cry out is almost the first

thing a child does when it comes into the world. We do not always know what a little child is suffering, but whenever it cries we know that something has hurt it, and so, if there is to be no more crying, one reason for this is that there will be no more pain; if there is no more pain, or sickness, nothing to hurt the body any more, and if it is not possible for any one to wound it, or kill it, we say at once that there is no more death: we shall live for ever.

Where will this Life Everlasting be lived? We hope it will be lived in Heaven. When we die we rest in Paradise, but after the Resurrection comes the Life Everlasting, and that is lived in Heaven. Think of what it will be to be there with GOD, and to know that we shall be there for ever and ever! We cannot imagine, I suppose, what it will be like to have anything go on for ever and ever. In this life everything changes so often. If we are very happy, we sometimes say, "It is too good to last;" we know that something else is sure to happen soon, and then, perhaps, our happiness will be changed into sorrow. So, too, if we are in pain, or suffering, we can comfort ourselves by thinking that it will not always last, perhaps something will happen to take the pain away and to make us glad. But in the life after the Resurrection, there will be no more any of these changes; all will go on for ever and ever.

Perhaps you will ask me if this is true only of good things, or will it be true also of those who are unhappy? It will be true of all. There is no

difference in our Lord's words about these things. Those who do not love GOD in this world, and therefore are not ready to meet Him at the Judgment, —those whose bodies have been stained by sin will be shut out from Him, and this will be for ever. Their condition will be everlasting punishment.

In this life it is possible for the bad to become good, and so be changed and be ready to meet GOD. But after the Resurrection there will be no more change; the good will remain good, and the bad will remain bad, for ever.

Did you ever try to think what it will feel like to have things going on always? Perhaps we have tried to look back to the day when GOD first made Adam.

That was about six thousand years ago. Think what it would have been to Adam if he had never died, but lived through all that has happened since until now! Or we can think farther back than that. We do not know how old this world was before Adam came on it; perhaps it had been in existence for millions of years: and before the world was made, GOD made the holy Angels. Think of the life of the holy Angels that has lasted on for millions of years! And yet the life of Adam, or the holy Angels, is only a very, very little piece compared with the Life Everlasting.

Oh, when we think of this wonderful life beyond, this "Life of the world to come," as the Nicene Creed calls it, how it should make us try to live in

the Love of GOD! then it may be a life of happiness and not of sorrow.

But there is another meaning to the words Life Everlasting. You have not forgotten that we have another kind of Life in us besides that life which the soul brings into the body; we call this the Spiritual Life. "The gift of GOD is Eternal Life, and this Life is in His Son;" that is, He gives it to us when we are baptized and made members of His Son. This Life is confirmed in us by the Gift of the Holy Ghost, when the Bishop lays his hands upon our heads, and it is fed and strengthened in us by the Holy Communion. And this Life, because it is the Life of GOD, endures for ever. This, then, is the other meaning of the words Everlasting Life. It means that we have a gift of Spiritual Life which GOD has given to us, and this Life endures for ever.

We have this Life of GOD now because we are GOD'S children. But there are a great many things that make us feel sometimes as though we did not have GOD'S Life at all. There are so many temptations and pains and sorrows in the world, that it sometimes seems to grown-up people, if not to children, that GOD'S Life cannot be real and true in them. But after the Resurrection of the Body, in Heaven, where there is no more pain, or sorrow, or suffering, we shall know and feel that we have GOD'S Life in a way in which we cannot feel it now.

This it not at all strange ; there are a great many things very much like it in the world.

Sometimes people have gifts which they do not know how to use, which they cannot quite understand. A friend might give to some little child, when he was three or four years old, a beautiful book ; and the little child would hold the book in his hand and would turn its pages all over, and might, perhaps, look at its bright covers, especially if there were any gold or silver upon them, and then, perhaps, might shut it up and put it in his mother's hands, and say, "It's of no use to me, I cannot read it." And then the mother would cheer the little one up, saying, "You cannot read it now, but by-and-by, when you are grown older, you will be able to read it and understand it, and then you will see what a beautiful book it is, and how kind it was of your friend to give it to you."

So it is with GOD'S gift of Spiritual Life. We have it, but we cannot understand it, and we cannot use it now as some day we shall. No one can take it away from us, for it is ours ; but until we have grown up in the Kingdom of Heaven, we cannot really enjoy it.

Perhaps we can think of a reason why this is so. A little child gets its life from its parent, but after it is once in the world it does not really need its parent any more. Of course it is much better that its own mother should take care of it and bring it up, but it is possible for another woman to do this instead.

But this is not so with the Life which GOD gives us. In Baptism we are said to be born again, because we get Spiritual Life; and we cannot go away from GOD afterwards, and be taken care of by some one else. GOD's Life, though it is given to us, does not leave Him. The Life of GOD joins us to Himself. Now there are many things in this world which hinder us from knowing and seeing GOD, but when we come to Heaven we shall see GOD as He is, and then we shall see how the Life He has given us has joined us to Himself. We shall feel what it is to be, as the Prayer-Book says, "One with Him, and He one with us." So we must be contented to wait until we come there to know all that the Life of GOD means.

Children, we ought to be looking forward to this, and longing for it. A child who is away from home, at boarding-school, longs for the vacation time to come, that he may go home and see his parents. This world is to us a sort of school time. Heaven is our real home, but GOD has put us here to learn to do His Will. When our school-time here is over, we shall go home to Him. What a strange thing it would be if children away from home never thought about it, never wished to go there! How much more strange it is that GOD's children so often think only of this world, scarcely ever looking forward and wishing for the time when they will be in Heaven.

And if we are looking forward to it, shall we not

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LAS FALTUEUL GUILDREN

be getting ready for it? Does it not make a difference in the child at school if he has a home to go to, and parents expecting him? How he works that he may have a good report to take home, and that they may see how improved he is! If he is a good child, he wants them to see that their care and the money they have spent on his education have not been wasted. He wants to make them some return.

What report will the Children of GOD take to their Father? What will He think of the way in which we have used the good things He has given us? When He sees us coming to Him will He say of each of us, "This is My beloved child in whom I am well pleased." He said this of our Lord JESUS CHRIST, His only-begotten Son, and that dear Son came to make us His own children, that the same may be said of us.

If we hear Almighty GOD say this of us, how glad we shall be! and our gladness will never come to an end.

Try and remember, then, what the Life Everlasting means. First, that the soul and body will come together again at the Resurrection, and never be separated any more; they will live with GOD or away from Him for ever. Secondly, that GOD has given to us a gift of Spiritual Life which endures in us always, but of which we cannot know the great blessing and joy until we come to see GOD in the Life Everlasting, in the Life of the world to come.

If we come to be with GOD in this glorious Life

we shall understand what the Bible means when it says, "In Thy Presence there is fulness of joy, and at Thy right hand there are pleasures for evermore."

"Father of JESUS, love's reward,
What rapture will it be,
Prostrate before Thy throne to lie,
And gaze and gaze on Thee.

"O sweet and blessèd country,
The home of GOD'S elect!
O sweet and blessèd country,
That eager hearts expect!

"JESU, in mercy, bring us
To that dear land of rest;
Who art, with GOD the FATHER
And SPIRIT, ever blest."

S. MICHAEL FIGHTS AGAINST SATAN.

XXVI.

AMEN.

S. Matt. x. 32–38.

Whosoever therefore shall confess Me before men, him will I confess also before My Father Which is in Heaven. But whosoever shall deny Me before men, him will I also deny before My Father Which is in Heaven.

Think not that I am come to send peace on earth; I came not to send peace, but a sword.

For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.

He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me.

We have now come to our last lesson on the Apostles' Creed, and this is all to be upon one word, "Amen."

We take this word for our lesson because it comes at the end of the Creed, and seems to put a seal to it.

If you have ever seen an official document—that is, a paper that comes to give a person authority to do something, or the will of any person saying what he wishes done with his property—you will

remember that it had a seal at the end. The Creed comes to us from GOD through His Church, and we say "AMEN," and so we put our seal to it.

We should be careful whenever we say the Creed to say this word; it is a very important one, and should never be left out.

Think what the word means. It means, "So be it," or "So may it be."

Now this makes it a sort of prayer. When we have heard the Creed, or said it to ourselves, we add "Amen. So may it be," which is a prayer that the Creed may be believed by every one all over the world. Of course, if we are good children of the Church, we shall wish that every one might know what we know, that all might believe what we believe, and wish that all might come and worship Almighty GOD. For this we pray when we say "Amen."

But we must not think only of others; what does this word mean for ourselves? It must mean that we believe the Creed; there would be no use at all in saying "Amen" at the end of it if we did not believe it. It would not be right to do so, for it would be really mocking GOD.

Perhaps some people join in their thoughts the word "Amen" more particularly with the last words of the Creed, "The Life Everlasting." I suppose the reason why they do so is this. As long as we are in the world we say we believe the Creed. Now, to believe a thing is to say and think it is true,

not because we know it or see it, but because some one we trust has told us. When we see a thing for ourselves we do not believe it any longer, we say that we know it.

Many children might say they believe there is a city called London, and another called New York, because they have heard about them from other people; but *I* do not *believe* that there are these cities—I *know* that there are, because I have been in both of them.

So it is that as we trust GOD we believe in Him and believe that what He has taught us in the Creed is true. But when we come to the Life Everlasting we shall not any longer believe in GOD but we shall know GOD, and all the Articles of the Creed we shall know and understand in a way that we cannot now. Sometimes it may seem hard to us to believe. Then we long for the time to come when we shall know; so when we say, "The Life Everlasting, Amen," we are praying for the time when all doubt and uncertainty shall be gone, and we shall know the truth of all that we have believed.

But of course the "Amen" applies to the whole Creed, not simply to these last words. You will notice that in Church every one is told to say the Creed. There are some parts of the Service that the Clergyman says alone, but whether it is the Apostles' or the Nicene Creed, all are told to join in it, and we ought to join in it in a loud clear voice that every one can hear. We are told to

do this, that people may hear and know what we believe.

Our Lord JESUS CHRIST says, "Whosoever shall confess Me before men, him will I confess before My Father Which is in Heaven." Confessing before men means, not simply to believe in GOD in our hearts and try to please Him, but to speak out boldly and to let others know that we believe in Him,—to show by our life and by our words that we are Christians, that we believe in JESUS CHRIST.

Suppose you had something very precious—a beautiful jewel—in your pocket. If some one asked whether you had it, and you said, "No," you would be telling an untruth and hiding it; perhaps because you were afraid that if those who asked you knew you had the jewel they might try to take it away from you, or treat you unkindly until you gave it up. But if you said, "Yes," and were not afraid to take it out and show it to the person that asked you, that would be confessing it before men. Now we are to be ready to confess our Creed at all times, and so to say it out in a loud voice, adding "Amen" at the end.

It is quite possible that some one might try to persuade us not to believe in it, might try to persuade us to deny our faith in GOD, and in His Son JESUS CHRIST.

A long time ago, far away in the East, I think somewhere in Asia Minor, a certain man who was a Christian lived in a place where there were many

neathen. The heathen persecuted the Christians and put them to death, only because they believed in JESUS CHRIST. They took this man, and said, "Are you a Christian?" and he answered, "Yes." They then said, "Then we shall put you to death as we have done the others, but if you will deny your faith your life shall be spared. Now we shall ask you again, 'Do you believe in JESUS CHRIST, or do you deny the Christian Creed?'" And he said, "No, I don't believe; I deny it all." "Are you ready to offer a sacrifice before the idol?" And he said, "Yes, I am ready." So his life was spared.

Now, do you think his life could be happy after this? No, for he remembered the story of Peter, and knew that, like him, he had denied his Master. He went away and travelled from place to place, always sad and unhappy. At last he came to what was called a Religious House, where Priests and holy men lived together, and gave up all their possessions, and spent their lives in serving GOD and His Church. When he came there he told them how miserable and unhappy he had been ever since he had denied his Lord, and that he did not know what to do. The Father Superior said, "Come and stay with us a little while and think it over, and ask GOD to forgive you." He stayed there for some time; every day he went to chapel and thought of his sin, and prayed for GOD'S forgiveness, and tried to join in the works that the others did, hoping that by his work for GOD and

serving Him faithfully the past might be put away. After some months, he came to the Superior, and said, "Father, I am truly sorry now." "Well, my son, what are you going to do?" "I am going back to the place where I denied my Lord, and I am going to tell them that I am sorry for what I did, and that I do believe in Him." So he prayed, and the others all came together in the chapel, and they celebrated the Holy Eucharist, and they prayed that he might have courage to confess Christ before men.

Then he went away, and he went quite back to the place where he lived, and he stood up before all the people and said, "I came back to tell you that I told a lie to save my life; I do believe in JESUS CHRIST and have always believed in Him, and I am very sorry I denied Him. Do with me what you please." When they heard this they took him to put him to death, and this time he was brave enough to die for his Master.

This may seem to us a sad ending to the story; we would rather, perhaps, that his life should have been spared. But how much more sad it would have been if he had not gone back, but had died after his denial. At the last day, when he stood before JESUS, our Lord would have said, "I do not know you." Well: he might have said, "I have been baptized, I am one of Your children." But JESUS would have said, "Yes, you were once, but you were afraid to confess Me before men." Now when that day comes we shall see this man, and we

shall hear our Lord say, "*Well done, good and faithful servant.*"

This is the lesson for all of us: not to be ashamed to do what is right; not to be ashamed to show our faith by our words and our lives. We may not have to risk our lives for our faith, but still we may have something to suffer, and be tempted to be ashamed. A boy might be at play with other boys, and they might be using bad language, or doing something else that was wrong: he would know it was wrong to do like them. Yet, if he was afraid to speak, that would be denying his Master. A girl might be asked by some other girl to do something that was wrong, and the other girl might say, "If you don't do it I will not love you any more." If she does the wrong thing because she wants the other to love her, she chooses the love of her friend instead of the love of GOD, and so she denies Christ. No! never for the sake of the love of others, nor yet because we are afraid we may have to suffer, let us be tempted to do what is wrong, and so to deny our faith in GOD and His dear Son. Let us fight for Him to our Life's end.

One other thing we must speak of. When you have been in church and have said the Creed, you have noticed that some persons make the Sign of the Cross at the end of it. Perhaps you have been taught to do this yourself. You have been taught to put your hand, first to your forehead, then to

your heart, then to your left shoulder, and then to the right, so that you make the holy sign on your body. Why do you make this sign?

There are different reasons, but the reason that we make it at the end of the Creed is to show that we are not ashamed of the Cross of Christ. Some people do not like to think of the Cross, do not like to think of Christ's being crucified. It was one of the reasons for which the heathen mocked the early Christians, because they worshipped a Man, as they said, Who had been crucified as a sinner. But we love JESUS CHRIST all the more because He was crucified; we know that He suffered that for our sakes. To let people know that we are not ashamed of Christ crucified, we sign ourselves with the Sign of the Cross, and this is a very good thing to do.

In the early days of Christianity the Christians used to make this sign, that they might know one another by it; and I have read a beautiful story of something that happened in America not a great many years ago.

Some missionaries had been out in the western country, and there they had preached the Gospel to the Red Indians, and in one place the whole tribe had been converted and become Christians. It happened that for some reason their food failed them, and they had to move away to a distant place. So they packed up all their things and started off. After they had travelled a long way they came to the bank of a river which they would have to cross,

but looking over it they saw on the other side another band of Indians, all men, and armed with bows and arrows. They were very much afraid. They said, "We are Christians, and we do not want to fight, and we have our wives and children; perhaps these men on the other side will want to fight with us, and they will kill us. What shall we do?" Then the chief of the Indians thought that they would show the others that they did not want to fight, that they were at peace. So he went forward, and standing before them he made the Sign of the Cross. When the Indians on the other side of the river saw this, they all made the same sign in answer, and threw down their bows and arrows, holding up their hands to show that they, too, were Christians and friends. Think how glad the first must have been when they saw the others make this sign, and could pass over the river without fear.

There was another reason why the early Christians made this Sign of the Cross, and why we may do so now. It was to them a kind of prayer.

There is a continual war going on for the faith of GOD. The Holy Angels fight against Satan and his angels, and Christian men and women must take part in this fight too. JESUS CHRIST Himself is our Leader in it. It was by the Cross that JESUS CHRIST overcame Satan, and in this power we fight now. So when the Christians of old got up in the morning, or when they went out to their work, and when they came home again, and when they

lay down at night to sleep, they signed themselves with this sign, saying some such words as, "By Thy Cross and Passion, Good Lord, deliver us," believing that the Cross of Christ would be a protection, and by it they might overcome the power of Satan.

Of course we must not make it a mere form; we must either make it as a confession of faith in Christ Crucified, or as a prayer that by His Cross Christ will save us from our enemies.

We have now studied the whole of the Children's Faith.

Almighty GOD has given it to us in the Apostles' Creed. He has revealed Himself to us in that, and has taught us what we are to believe. The children of GOD who love Him will learn their Creed thoroughly and hold to it all their life long. And they will be ready to suffer, even to die, rather than to deny or give up one word of the Faith their Father has given them.

Let us always pray that we may be true Children of our Heavenly Father in our life here, and be with Him for ever in the Life Everlasting.

"O Blessèd Lord, Thy Truth
To us, Thy babes, impart;
And teach us in our youth
To know Thee as Thou art.
Alleluia!
Then shall we sing
To GOD our King,
Alleluia!"

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